

Confession of Faith
Larger Catechism
Shorter Catechism
Directory of Public Worship
Presbyterial Church Government



Published for

PRESBYTERIAN PUBLICATIONS

12 GRENVILLE STREET, TORONTO

The Official Publishing House for The Presbyterian Church in Canada
Authorised by the General Assembly

by

WILLIAM BLACKWOOD & SONS LTD.
EDINBURGH AND LONDON





THE CONFESSION OF FAITH

THE LARGER CATECHISM

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THE DIRECTORY
FOR PUBLIC WORSHIP

THE FORM OF PRESBYTERIAL CHURCH
GOVERNMENT

WITH REFERENCES TO

THE PROOFS FROM THE SCRIPTURE

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THE General Assembly in the year 1904, Session 11, cordially recommended a Scheme, which had been drawn up by a committee appointed for that purpose, for the annual Examination of students by Presbyteries. Certain of the documents included in the Scheme being out of print, it became necessary to provide such a volume as this. It was published under the supervision of the convener of that committee, William Mair, D.D., Moderator of the General Assembly in the year 1897.

The Scheme along with the Report that accompanied it is given in the Volume of Reports for 1904, p. 1137, and appears annually in the Year Book.

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THE CONFESSION OF FAITH;

AGREED UPON BY

THE ASSEMBLY OF DIVINES

AT WESTMINSTER,

WITH THE

ASSISTANCE OF COMMISSIONERS

FROM THE

CHURCH OF SCOTLAND,

AS A PART OF THE COVENANTED UNIFORMITY IN RELIGION
BETWIXT THE CHURCHES OF CHRIST IN THE KINGDOMS
OF SCOTLAND, ENGLAND, AND IRELAND.

*Approved by the General Assembly 1647, and ratified and established by Acts
of Parliament 1649 and 1690, as the publick and avowed*

CONFESSION OF THE CHURCH OF SCOTLAND,

WITH REFERENCES TO THE

PROOFS FROM THE SCRIPTURE.

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THE CONFESSION OF FAITH,

Agreed upon by the ASSEMBLY of DIVINES at Westminster: Examined and approved, Anno 1647, by the GENERAL ASSEMBLY of the CHURCH OF SCOTLAND; and ratified by Acts of Parliament 1649 and 1690.

CHAP. I. *Of the Holy Scripture.*

ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;¹ yet they are not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation:² therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church;³ and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing;⁴ which maketh the holy scripture to be most necessary;⁵ those former ways of God's revealing his will unto his people being now ceased.⁶

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testaments, which are these:

¹ Rom. ii. 14, 15; i. 19, 20.
Ps. xix. 1, 2, 3. Rom. i. 32
with ii. 1.

² 1 Cor. i. 21; ii. 13, 14.

³ Heb. i. 1.

⁴ Prov. xxii. 19, 20, 21. Luke
i. 3, 4. Rom. xv. 4. Matt.
iv. 4, 7, 10. Isa. viii. 19, 20.

⁵ 2 Tim. iii. 15. 2 Pet. i. 19.

⁶ Heb. i. 1, 2.

OF THE OLD TESTAMENT.

Genesis.	I. Kings.	Ecclesiastes.	Amos.
Exodus.	II. Kings.	The Song of	Obadiah.
Leviticus.	I. Chronicles.	Songs.	Jonah.
Numbers.	II. Chronicles.	Isaiah.	Micah.
Deuteronomy.	Ezra.	Jeremiah.	Nahum.
Joshua.	Nehemiah.	Lamentations.	Habakkuk.
Judges.	Esther.	Ezekiel.	Zephaniah.
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I. Samuel.	Psalms.	Hosea.	Zechariah.
II. Samuel.	Proverbs.	Joel.	Malachi.

OF THE NEW TESTAMENT.

The Gospels according to	to the Romans.	To Timothy I.	second Epistles of Peter.
Matthew.	Corinthians I.	To Timothy II.	The first, second, and third Epistles of John.
Mark.	Corinthians II.	To Titus.	The Epistle of Jude.
Luke.	Galatians.	To Philemon.	The Revelation.
John.	Ephesians.	The Epistle to the Hebrews.	
The Acts of the Apostles.	Philippians.	The Epistle of James.	
Paul's Epistles	Colossians.	The first and	
	Thessalonians I.		
	Thessalonians II.		

All which are given by inspiration of God, to be the rule of faith and life.¹

III. The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.²

IV. The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God (who is truth itself), the author thereof; and therefore it is to be received, because it is the word of God.³

V. We may be moved and induced by the testimony of the Church to an high and reverend esteem of the holy scripture,⁴ and the heavenliness of the matter, the efficacy of the doctrine,

¹ Luke xvi. 29, 31. Eph. ii. 20.
Rev. xxii. 18, 19. 2 Tim. iii.
16.

² 2 Pet. i. 19, 21. 2 Tim. iii.
16. 1 John v. 9. 1 Thess. ii.
13.

³ Luke xxiv. 27, 44. Rom. iii. 2.
2 Pet. i. 21.

⁴ 1 Tim. iii. 15.

the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God: yet notwithstanding our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.¹

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.² Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word;³ and that there are some circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.⁴

VII. All things in scripture are not alike plain in themselves, nor alike clear unto all;⁵ yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.⁶

VIII. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical;⁷ so as in all controversies

¹ 1 John ii. 20, 27. John xvi. 13, 14. 1 Cor. ii. 10, 11, 12. Isa. lix. 21.

² 2 Tim. iii. 15, 16, 17. Gal. i. 8, 9. 2 Thess. ii. 2.

³ John vi. 45. 1 Cor. ii. 9, 10,

11, 12.

⁴ 1 Cor. xi. 13, 14; xiv. 26, 40.

⁵ 2 Pet. iii. 16.

⁶ Ps. cxix. 105, 130.

⁷ Matt. v. 18.

of religion, the Church is finally to appeal unto them.¹ But because these original tongues are not known to all the people of God, who have right unto and interest in the scriptures, and are commanded, in the fear of God, to read and search them,² therefore they are to be translated into the vulgar language of every nation unto which they come,³ that the word of God dwelling plentifully in all, they may worship him in an acceptable manner,⁴ and, through patience and comfort of the scriptures, may have hope.⁵

IX. The infallible rule of interpretation of scripture is the scripture itself; and therefore, when there is a question about the true and full sense of any scripture (which is not manifold, but one), it must be searched and known by other places that speak more clearly.⁶

X. The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scripture.⁷

CHAP. II. *Of God, and of the Holy Trinity.*

THERE is but one only⁸ living and true God,⁹ who is infinite in being and perfection,¹⁰ a most pure spirit,¹¹ invisible,¹² without body, parts,¹³ or passions,¹⁴ immutable,¹⁵ immense,¹⁶ eternal,¹⁷ incomprehensible,¹⁸ almighty,¹⁹ most wise,²⁰ most holy,²¹ most free,²² most absolute,²³ working all

¹ Isa. viii. 20. Acts xv. 15.

John v. 39, 46.

² John v. 39.

³ 1 Cor. xiv. 6, 9, 11, 12, 24, 27, 28.

⁴ Col. iii. 16.

⁵ Rom. xv. 4.

⁶ 2 Pet. i. 20, 21. Acts xv. 15, 16.

⁷ Matt. xxii. 29, 31. Eph. ii. 20 with Acts xxviii. 25.

⁸ Deut. vi. 4. 1 Cor. viii. 4, 6.

⁹ 1 Thess. i. 9. Jer. x. 10.

¹⁰ Job xi. 7, 8, 9; xxvi. 14.

¹¹ John iv. 24.

¹² 1 Tim. i. 17.

¹³ Deut. iv. 15, 16. John iv. 24. Luke xxiv. 39.

¹⁴ Acts xiv. 11, 15.

¹⁵ James i. 17. Mal. iii. 6.

¹⁶ 1 Kings viii. 27. Jer. xxiii. 23, 24.

¹⁷ Ps. xc. 2. 1 Tim. i. 17.

¹⁸ Ps. cxlv. 3.

¹⁹ Gen. xvii. 1. Rev. iv. 8.

²⁰ Rom. xvi. 27.

²¹ Isa. vi. 3. Rev. iv. 8.

²² Ps. cxv. 3.

²³ Exod. iii. 14.

things according to the counsel of his own immutable and most righteous will,¹ for his own glory;² most loving,³ gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;⁴ the rewarder of them that diligently seek him;⁵ and withal most just and terrible in his judgments;⁶ hating all sin,⁷ and who will by no means clear the guilty.⁸

II. God hath all life,⁹ glory,¹⁰ goodness,¹¹ blessedness,¹² in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,¹³ not deriving any glory from them,¹⁴ but only manifesting his own glory, in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things;¹⁵ and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth.¹⁶ In his sight all things are open and manifest;¹⁷ his knowledge is infinite, infallible, and independent upon the creature,¹⁸ so as nothing is to him contingent or uncertain.¹⁹ He is most holy in all his counsels, in all his works, and in all his commands.²⁰ To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them.²¹

III. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.²² The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;²³ the Holy Ghost eternally proceeding from the Father and the Son.²⁴

¹ Eph. i. 11.

² Prov. xvi. 4. Rom. xi. 36.

³ 1 John iv. 8, 16.

⁴ Exod. xxxiv. 6, 7.

⁵ Heb. xi. 6.

⁶ Neh. ix. 32, 33.

⁷ Ps. v. 5, 6.

⁸ Neh. i. 2, 3. Exod. xxxiv. 7.

⁹ John v. 26.

¹⁰ Acts vii. 2.

¹¹ Ps. cxix. 68.

¹² 1 Tim. vi. 15. Rom. ix. 5.

¹³ Acts xvii. 24, 25.

¹⁴ Job. xxii. 2, 3.

¹⁵ Rom. xi. 36.

¹⁶ Rev. iv. 11. 1 Tim. vi. 15.
Dan. iv. 25, 35.

¹⁷ Heb. iv. 13.

¹⁸ Rom. xi. 33, 34. Ps. cxlvii. 5.

¹⁹ Acts xv. 18. Ezek. xi. 5.

²⁰ Ps. cxlv. 17. Rom. vii. 12.

²¹ Rev. v. 12, 13, 14.

²² 1 John v. 7. Matt. iii. 16, 17;
xxviii. 19. 2 Cor. xiii. 14.

²³ John i. 14, 18.

²⁴ John xv. 26. Gal. iv. 6.

CHAP. III. *Of God's Eternal Decree.*

GOD from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass :¹ yet so, as thereby neither is God the author of sin,² nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.³

II. Although God knows whatsoever may or can come to pass upon all supposed conditions ;⁴ yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions.⁵

III. By the decree of God, for the manifestation of his glory, some men and angels⁶ are predestinated unto everlasting life, and others foreordained to everlasting death.⁷

IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed ; and their number is so certain and definite, that it cannot be either increased or diminished.⁸

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory,⁹ out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto ;¹⁰ and all to the praise of his glorious grace.¹¹

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto.¹² Wherefore they who are elected being fallen in Adam, are redeemed by Christ ;¹³ are

¹ Eph. i. 11. Rom. xi. 33.

Heb. vi. 17. Rom. ix. 15, 18.

² James i. 13, 17. 1 John i. 5.

³ Acts ii. 23. Matt. xvii. 12.

Acts iv. 27, 28. John xix. 11.

Prov. xvi. 33.

⁴ Acts xv. 18. 1 Sam. xxiii. 11,

12. Matt. xi. 21, 23.

⁵ Rom. ix. 11, 13, 16, 18.

⁶ 1 Tim. v. 21. Matt. xxv. 41.

⁷ Rom. ix. 22, 23. Eph. i. 5, 6.

Prov. xvi. 4.

⁸ 2 Tim. ii. 19. John xiii. 18.

⁹ Eph. i. 4, 9, 11. Rom. viii. 30. 2 Tim. i. 9. 1 Thess. v. 9.

¹⁰ Rom. ix. 11, 13, 16. Eph. i. 4, 9.

¹¹ Eph. i. 6, 12.

¹² 1 Pet. i. 2. Eph. i. 4, 5 ; ii. 10. 2 Thess. ii. 13.

¹³ 1 Thess. v. 9, 10. Tit. ii. 14.

effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified,¹ and kept by his power through faith unto salvation.² Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.³

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.⁴

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,⁵ that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.⁶ So shall this doctrine afford matter of praise, reverence, and admiration of God,⁷ and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel.⁸

CHAP. IV. *Of Creation.*

IT pleased God the Father, Son, and Holy Ghost,⁹ for the manifestation of the glory of his eternal power, wisdom, and goodness,¹⁰ in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days, and all very good.¹¹

II. After God had made all other creatures, he created man, male and female,¹² with reasonable and immortal souls,¹³ endued

¹ Rom. viii. 30. Eph. i. 5. 2
Thess. ii. 13.

² 1 Pet. i. 5.

³ John xvii. 9. Rom. viii. 28-39. John vi. 64, 65; x. 26; viii. 47. 1 John ii. 19.

⁴ Matt. xi. 25, 26. Rom. ix. 17, 18, 21, 22. 2 Tim. ii. 19, 20. Jude 4. 1 Pet. ii. 8.

⁵ Rom. ix. 20; xi. 33. Deut. xxix. 29.

⁶ 2 Pet. i. 10.

⁷ Eph. i. 6. Rom. xi. 33.

⁸ Rom. xi. 5, 6, 20. 2 Pet. i. 10. Rom. viii. 33. Luke x. 20.

⁹ Heb. i. 2. John i. 2, 3. Gen. i. 2. Job xxvi. 13; xxxiii. 4.

¹⁰ Rom. i. 20. Jer. x. 12. Ps. civ. 24; xxxiii. 5, 6.

¹¹ [Gen. i.] Heb. xi. 3. Col. i. 16. Acts xvii. 24.

¹² Gen. i. 27.

¹³ Gen. ii. 7 with Eccl. xii. 7 and Luke xxiii. 43 and Matt. x. 28.

with knowledge, righteousness, and true holiness, after his own image,¹ having the law of God written in their hearts,² and power to fulfil it;³ and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.⁴ Beside this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil;⁵ which while they kept, they were happy in their communion with God, and had dominion over the creatures.⁶

CHAP. V. *Of Providence.*

GOD, the great Creator of all things, doth uphold,⁷ direct, dispose, and govern all creatures, actions, and things,⁸ from the greatest even to the least,⁹ by his most wise and holy providence,¹⁰ according to his infallible foreknowledge,¹¹ and the free and immutable counsel of his own will,¹² to the praise of the glory of his wisdom, power, justice, goodness, and mercy.¹³

II. Although, in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;¹⁴ yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.¹⁵

III. God in his ordinary providence maketh use of means,¹⁶ yet is free to work without,¹⁷ above,¹⁸ and against them,¹⁹ at his pleasure.

¹ Gen. i. 26. Col. iii. 10. Eph. iv. 24.

² Rom. ii. 14, 15.

³ Eccl. vii. 29.

⁴ Gen. iii. 6. Eccl. vii. 29.

⁵ Gen. ii. 17; iii. 8, 9, 10, 11, 23.

⁶ Gen. i. 26, 28.

⁷ Heb. i. 3.

⁸ Dan. iv. 34, 35. Ps. cxxxv. 6. Acts xvii. 25, 26, 28. Job. xxxviii., xxxix., xl., xli.

⁹ Matt. x. 29, 30, 31.

¹⁰ Prov. xv. 3. Ps. civ. 24; cxlv. 17.

¹¹ Acts xv. 18. Ps. xciv. 8, 9, 10, 11.

¹² Eph. i. 11. Ps. xxxiii. 10, 11.

¹³ Isa. lxiii. 14. Eph. iii. 10. Rom. ix. 17. Gen. xlv. 7. Ps. cxlv. 7.

¹⁴ Acts ii. 23.

¹⁵ Gen. viii. 22. Jer. xxxi. 35. Exod. xxi. 13 with Deut. xix. 5. 1 Kings xxii. 28, 34. Isa. x. 6, 7.

¹⁶ Acts xxvii. 31, 44. Isa. lv. 10, 11. Hos. ii. 21, 22.

¹⁷ Hos. i. 7. Matt. iv. 4. Job xxxiv. 10.

¹⁸ Rom. iv. 19, 20, 21.

¹⁹ 2 Kings vi. 6. Dan. iii. 27.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men,¹ and that not by a bare permission,² but such as hath joined with it a most wise and powerful bounding,³ and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;⁴ yet so as the sinfulness thereof proceedeth only from the creature, and not from God; who, being most holy and righteous, neither is nor can be the author or approver of sin.⁵

V. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled;⁶ and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.⁷

VI. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden,⁸ from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;⁹ but sometimes also withdraweth the gifts which they had,¹⁰ and exposeth them to such objects as their corruption makes occasion of sin;¹¹ and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan:¹² whereby it comes to pass, that they harden themselves, even under those means which God useth for the softening of others.¹³

¹ Rom. xi. 32, 33, 34. 2 Sam. xxiv. 1 with 1 Chron. xxi. 1. 1 Kings xxii. 22, 23. 1 Chron. x. 4, 13, 14. 2 Sam. xvi. 10. Acts ii. 23; iv. 27, 28.

² Acts xiv. 16.

³ Ps. lxxvi. 10. 2 Kings xix. 28.

⁴ Gen. i. 20. Isa. x. 6, 7, 12.

⁵ James i. 13, 14, 17. 1 John ii. 16. Ps. i. 21.

⁶ 2 Chron. xxxii. 25, 26, 31. 2 Sam. xxiv. 1.

⁷ 2 Cor. xii. 7, 8, 9. Ps. lxxiii;

lxxvii. 1, 10, 12. Mark xiv. 66-72 with John xxi. 15, 16, 17.

⁸ Rom. i. 24, 26, 28; xi. 7, 8.

⁹ Deut. xxix. 4.

¹⁰ Matt. xiii. 12; xxv. 29.

¹¹ Deut. ii. 30. 2 Kings viii. 12, 13.

¹² Ps. lxxxi. 11, 12. 2 Thess. ii. 10, 11, 12.

¹³ Exod. vii. 3 with viii. 15, 32. 2 Cor. ii. 15, 16. Isa. viii. 14. 1 Pet. ii. 7, 8. Isa. vi. 9, 10 with Acts xxviii. 26, 27.

VII. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.¹

CHAP. VI. *Of the Fall of Man, of Sin, and of the Punishment thereof.*

OUR first parents being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit.² This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.³

II. By this sin they fell from their original righteousness, and communion with God,⁴ and so became dead in sin,⁵ and wholly defiled in all the faculties and parts of soul and body.⁶

III. They being the root of all mankind, the guilt of this sin was imputed,⁷ and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.⁸

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,⁹ and wholly inclined to all evil,¹⁰ do proceed all actual transgressions.¹¹

V. This corruption of nature, during this life, doth remain in those that are regenerated:¹² and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.¹³

¹ 1 Tim. iv. 10. Amos ix. 8, 9.

Rom. viii. 28. Isa. xliii. 3, 4, 5, 14.

² Gen. iii. 13. 2 Cor. xi. 3.

³ Rom. xi. 32.

⁴ Gen. iii. 6, 7, 8. Eccl. vii. 29. Rom. iii. 23.

⁵ Gen. ii. 17. Eph. ii. 1.

⁶ Tit. i. 15. Gen. vi. 5. Jer. xvii. 9. Rom. iii. 10, 11, 12, 13, 14, 15, 16, 17, 18.

⁷ Gen. i. 27, 28 and ii. 16, 17 and Acts xvii. 26 with Rom. v. 12, 15, 16, 17, 18, 19 and 1 Cor.

xv. 21, 22, 49.

⁸ Ps. li. 5. Gen. v. 3. Job xiv. 4; xv. 14.

⁹ Rom. v. 6; viii. 7; vii. 18. Col. i. 21.

¹⁰ Gen. vi. 5; viii. 21. Rom. iii. 10, 11, 12.

¹¹ James i. 14, 15. Eph. ii. 2, 3. Matt. xv. 19.

¹² 1 John i. 8, 10. Rom. vii. 14, 17, 18, 23. James iii. 2. Prov. xx. 9. Eccl. vii. 20.

¹³ Rom. vii. 5, 7, 8, 25. Gal. v. 17.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,¹ doth, in its own nature, bring guilt upon the sinner,² whereby he is bound over to the wrath of God,³ and curse of the law,⁴ and so made subject to death,⁵ with all miseries spiritual,⁶ temporal,⁷ and eternal.⁸

CHAP. VII. *Of God's Covenant with Man.*

THE distance between God and the creature is so great, that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.⁹

II. The first covenant made with man was a covenant of works,¹⁰ wherein life was promised to Adam, and in him to his posterity,¹¹ upon condition of perfect and personal obedience.¹²

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,¹³ commonly called the Covenant of Grace: whereby he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved;¹⁴ and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.¹⁵

IV. This covenant of grace is frequently set forth in the scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting

¹ 1 John iii. 4.

² Rom. ii. 15; iii. 9, 19.

³ Eph. ii. 3.

⁴ Gal. iii. 10.

⁵ Rom. vi. 23.

⁶ Eph. iv. 18.

⁷ Rom. viii. 20. Lam. iii. 39.

⁸ Matt. xxv. 41. 2 Thess. i. 9.

⁹ Isa. xl. 13, 14, 15, 16, 17. Job ix. 32, 33. 1 Sam. ii. 25. Ps. cxiii. 5, 6; c. 2, 3. Job xxii. 2, 3; xxxv. 7, 8. Luke xvii.

10. Acts xvii. 24, 25.

¹⁰ Gal. iii. 12.

¹¹ Rom. x. 5; v. 12-20.

¹² Gen. ii. 17. Gal. iii. 10.

¹³ Gal. iii. 21. Rom. viii. 3; iii. 20, 21. Gen. iii. 15. Isa. xlii. 6.

¹⁴ Mark xvi. 15, 16. John iii. 16. Rom. x. 6, 9. Gal. iii. 11.

¹⁵ Ezek. xxxvi. 26, 27. John vi. 44, 45.

inheritance, with all things belonging to it, therein bequeathed.¹

V. This covenant was differently administered in the time of the law, and in the time of the gospel:² under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,³ which were for that time sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,⁴ by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.⁵

VI. Under the gospel, when Christ the substance⁶ was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's Supper;⁷ which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy,⁸ to all nations, both Jews and Gentiles;⁹ and is called the New Testament.¹⁰ There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations.¹¹

CHAP. VIII. *Of Christ the Mediator.*

IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus his only begotten Son, to be the Mediator between God and man;¹² the Prophet,¹³ Priest,¹⁴ and King;¹⁵

¹ Heb. ix. 15, 16, 17; vii. 22.
Luke xxii. 20. 1 Cor. xi. 25.

² 2 Cor. iii. 6, 7, 8, 9.

³ (Heb. viii., ix., x.) Rom. iv. 11.
Col. ii. 11, 12. 1 Cor. v. 7.

⁴ 1 Cor. x. 1, 2, 3, 4. Heb. xi.
13. John viii. 56.

⁵ Gal. iii. 7, 8, 9, 14.

⁶ Col. ii. 17.

⁷ Matt. xxviii. 19, 20. 1 Cor.
xi. 23, 24, 25.

⁸ Heb. xii. 22, 23, 24, 25, 26, 27.
Jer. xxxi. 33, 34.

⁹ Matt. xxviii. 19. Eph. ii. 15,
16, 17, 18, 19.

¹⁰ Luke xxii. 20.

¹¹ Gal. iii. 14, 16. Acts xv. 11.
Rom. iii. 21, 22, 23, 30. Ps.
xxxii. 1 with Rom. iv. 3, 6,
16, 17, 23, 24. Heb. xiii. 8.

¹² Isa. xlii. 1. 1 Pet. i. 19, 20.
John iii. 16. 1 Tim. ii. 5.

¹³ Acts iii. 22.

¹⁴ Heb. v. 5, 6.

¹⁵ Ps. ii. 6. Luke i. 33.

the Head and Saviour of his Church ;¹ the heir of all things ;² and Judge of the world :³ unto whom he did from all eternity give a people to be his seed,⁴ and to be by him in time redeemed, called, justified, sanctified, and glorified.⁵

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature,⁶ with all the essential properties and common infirmities thereof, yet without sin ;⁷ being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.⁸ So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.⁹ Which person is very God and very man, yet one Christ, the only Mediator between God and man.¹⁰

III. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure ;¹¹ having in him all the treasures of wisdom and knowledge ;¹² in whom it pleased the Father that all fulness should dwell :¹³ to the end, that being holy, harmless, undefiled, and full of grace and truth,¹⁴ he might be thoroughly furnished to execute the office of a Mediator and Surety.¹⁵ Which office he took not unto himself, but was thereunto called by his Father ;¹⁶ who put all power and judgment into his hand, and gave him commandment to execute the same.¹⁷

IV. This office the Lord Jesus did most willingly undertake ;¹⁸ which that he might discharge, he was made under the law¹⁹ and did perfectly fulfil it ;²⁰ endured most grievous

¹ Eph. v. 23.

² Heb. i. 2.

³ Acts xvii. 31.

⁴ John xvii. 6. Ps. xxii. 30. Isa. liii. 10.

⁵ 1 Tim. ii. 6. Isa. lv. 4, 5. 1 Cor. i. 30.

⁶ John i. 1, 14. 1 John v. 20. Phil. ii. 6. Gal. iv. 4.

⁷ Heb. ii. 14, 16, 17 ; iv. 15.

⁸ Luke i. 27, 31, 35. Gal. iv. 4.

⁹ Luke i. 35. Col. ii. 9. Rom. ix. 5. 1 Pet. iii. 18. 1 Tim. iii. 16.

¹⁰ Rom. i. 3, 4. 1 Tim. ii. 5.

¹¹ Ps. xlv. 7. John iii. 34.

¹² Col. ii. 3.

¹³ Col. i. 19.

¹⁴ Heb. vii. 26. John i. 14.

¹⁵ Acts x. 38. Heb. xii. 24 ; vii. 22.

¹⁶ Heb. v. 4, 5.

¹⁷ John v. 22, 27. Matt. xxviii. 18. Acts ii. 36.

¹⁸ Ps. xl. 7, 8 with Heb. x. 5. 10. John x. 18. Phil. ii. 8.

¹⁹ Gal. iv. 4.

²⁰ Matt. iii. 15 ; v. 17.

torments immediately in his soul,¹ and most painful sufferings in his body;² was crucified, and died;³ was buried, and remained under the power of death, yet saw no corruption.⁴ On the third day he arose from the dead,⁵ with the same body in which he suffered;⁶ with which also he ascended into heaven, and there sitteth at the right hand of his Father,⁷ making intercession;⁸ and shall return to judge men and angels at the end of the world.⁹

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father;¹⁰ and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.¹¹

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the Seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and for ever.¹²

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself:¹³ yet, by reason of the unity of the person, that which is proper to one nature is sometimes in scripture attributed to the person dominated by the other nature.¹⁴

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate

¹ Matt. xxvi. 37, 38. Luke xxii. 44. Matt. xxvii. 46.

² Matt. xxvi., xxvii.

³ Philip. ii. 8.

⁴ Acts ii. 23, 24, 27; xiii. 37. Rom. vi. 9.

⁵ 1 Cor. xv. 3, 4.

⁶ John xx. 25, 27.

⁷ Mark xvi. 19.

⁸ Rom. viii. 34. Heb. ix. 24; vii. 25.

⁹ Rom. xiv. 9, 10. Acts i. 11; x. 42. Matt. xiii. 40, 41, 42.

Jude 6. 2 Pet. ii. 4.

¹⁰ Rom. v. 19. Heb. ix. 14, 16; x. 14. Eph. v. 2. Rom. iii. 25, 26.

¹¹ Dan. ix. 24, 26. Col. i. 19, 20. Eph. i. 11, 14. John xvii. 2. Heb. ix. 12, 15.

¹² Gal. iv. 4, 5. Gen. iii. 15. Rev. xiii. 8. Heb. xiii. 8.

¹³ Heb. ix. 14. 1 Pet. iii. 18.

¹⁴ Acts xx. 28. John iii. 13. 1 John iii. 16.

the same;¹ making intercession for them;² and revealing unto them, in and by the word, the mysteries of salvation;³ effectually persuading them by his Spirit to believe and obey; and governing their hearts by his word and Spirit;⁴ overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.⁵

CHAP. IX. *Of Free Will.*

GOD hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined, to good or evil.⁶

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well pleasing to God;⁷ but yet mutably, so that he might fall from it.⁸

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;⁹ so as a natural man, being altogether averse from that good,¹⁰ and dead in sin,¹¹ is not able, by his own strength, to convert himself, or to prepare himself thereunto.¹²

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,¹³ and by his grace alone enables him freely to will and to do that which is spiritually good;¹⁴ yet so as that, by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil.¹⁵

V. The will of man is made perfectly and immutably free to do good alone in the state of glory only.¹⁶

¹ John vi. 37, 39; x. 15, 16.

² 1 John ii. 1, 2. Rom. viii. 34.

³ John xv. 13, 15. Eph. i. 7, 8, 9. John xvii. 6.

⁴ John xiv. 16. Heb. xii. 2. 2 Cor. iv. 13. Rom. viii. 9, 14; xv. 18, 19. John xvii. 17.

⁵ Ps. cx. 1. 1 Cor. xv. 25, 26. Mal. iv. 2, 3. Col. ii. 15.

⁶ Matt. xvii. 12. James i. 14. Deut. xxx. 19.

⁷ Eccl. vii. 29. Gen. i. 26.

⁸ Gen. ii. 16, 17; iii. 6.

⁹ Rom. v. 6; viii. 7. John xv. 5.

¹⁰ Rom. iii. 10, 12.

¹¹ Eph. ii. 1, 5. Col. ii. 13.

¹² John vi. 44, 65. Eph. ii. 2, 3, 4, 5. 1 Cor. ii. 14. Tit. iii. 3, 4, 5.

¹³ Col. i. 13. John viii. 34, 36.

¹⁴ Phil. ii. 13. Rom. vi. 18, 22.

¹⁵ Gal. v. 17. Rom. vii. 15, 18, 19, 21, 23.

¹⁶ Eph. iv. 13. Heb. xii. 23. 1 John iii. 2. Jude 24.

CHAP. X. *Of Effectual Calling.*

ALL those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call,¹ by his word and Spirit,² out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;³ enlightening their minds spiritually and savingly to understand the things of God;⁴ taking away their heart of stone, and giving unto them an heart of flesh;⁵ renewing their wills, and by his almighty power determining them to that which is good;⁶ and effectually drawing them to Jesus Christ;⁷ yet so as they come most freely, being made willing by his grace.⁸

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man;⁹ who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,¹⁰ he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.¹¹

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit,¹² who worketh when, and where, and how he pleaseth.¹³ So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.¹⁴

IV. Others not elected, although they may be called by the ministry of the word,¹⁵ and may have some common operations of the Spirit,¹⁶ yet they never truly come unto Christ, and therefore cannot be saved:¹⁷ much less can men not professing

¹ Rom. viii. 30; xi. 7. Eph. i. 10, 11.

² 2 Thess. ii. 13, 14. 2 Cor. iii. 3, 6.

³ Rom. viii. 2. Eph. ii. 1, 2, 3, 4, 5. 2 Tim. i. 9, 10.

⁴ Acts xxvi. 18. 1 Cor. ii. 10, 12. Eph. i. 17, 18.

⁵ Ezek. xxxvi. 26.

⁶ Ezek. xi. 19. Phil. ii. 13. Deut. xxx. 6. Ezek. xxxvi. 27.

⁷ Eph. i. 19. John vi. 44, 45.

⁸ Cant. i. 4. Ps. cx. 3. John vi. 37. Rom. vi. 16, 17, 18.

⁹ 2 Tim. i. 9. Tit. iii. 4, 5.

Eph. ii. 4, 5, 8, 9. Rom. ix. 11.

¹⁰ 1 Cor. ii. 14. Rom. viii. 7. Eph. ii. 5.

¹¹ John vi. 37. Ezek. xxxvi. 27. John v. 25.

¹² Luke xviii. 15, 16 & Acts ii. 38, 39 & John iii. 3, 5 & 1 John v. 12 & Rom. viii. 9 compared.

¹³ John iii. 8.

¹⁴ 1 John v. 12. Acts iv. 12.

¹⁵ Matt. xxii. 14.

¹⁶ Matt. vii. 22; xiii. 20, 21. Heb. vi. 4, 5.

¹⁷ John vi. 64, 65, 66; viii. 24.

the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess;¹ and to assert and maintain that they may, is very pernicious, and to be detested.²

CHAP. XI. *Of Justification.*

THOSE whom God effectually calleth he also freely justifieth;³ not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,⁴ they receiving and resting on him and his righteousness by faith: which faith they have not of themselves; it is the gift of God.⁵

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;⁶ yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.⁷

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf.⁸ Yet, in as much as he was given by the Father for them,⁹ and his obedience and satisfaction accepted in their

¹ Acts iv. 12. John xiv. 6.
Eph. ii. 12. *John iv. 22;
xvii. 3.

² 2 John 9, 10, 11. 1 Cor. xvi.
22. Gal. i. 6, 7, 8.

³ Rom. viii. 30; iii. 24.

⁴ Rom. iv. 5, 6, 7, 8. 2 Cor. v.
19, 21. Rom. iii. 22, 24, 25,
27, 28. Tit. iii. 5, 7. Eph. i.
7. Jer. xxiii. 6. 1 Cor. i. 30,
31. Rom. v. 17, 18, 19.

⁵ Acts x. 44. Gal. ii. 16. Phil.
iii. 9. Acts xiii. 38, 39. Eph.
ii. 7, 8.

⁶ John i. 12. Rom. iii. 28; v. 1.

⁷ James ii. 17, 22, 26. Gal. v. 6.

⁸ Rom. v. 8, 9, 10, 19. 1 Tim.
ii. 5, 6. Heb. x. 10, 14. Dan.
ix. 24, 26. Isa. liii. 4, 5, 6, 10
11, 12.

⁹ Rom. viii. 32.

stead,¹ and both freely, not for any thing in them, their justification is only of free grace;² that both the exact justice and rich grace of God might be glorified in the justification of sinners.³

IV. God did, from all eternity, decree to justify all the elect;⁴ and Christ did, in the fulness of time, die for their sins, and rise again for their justification:⁵ nevertheless they are not justified, until the Holy Spirit doth in due time actually apply Christ unto them.⁶

V. God doth continue to forgive the sins of those that are justified:⁷ and although they can never fall from the state of justification,⁸ yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.⁹

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.¹⁰

CHAP. XII. *Of Adoption.*

ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption:¹¹ by which they are taken into the number, and enjoy the liberties and privileges of the children of God;¹² have his name put upon them,¹³ receive the Spirit of adoption;¹⁴ have access to the throne of grace with boldness;¹⁵ are enabled

¹ 2 Cor. v. 21. Matt. iii. 17.

Eph. v. 2.

² Rom. iii. 24. Eph. i. 7.

³ Rom. iii. 26. Eph. ii. 7.

⁴ Gal. iii. 8. 1 Pet. i. 2, 19, 20.
Rom. viii. 30.

⁵ Gal. iv. 4. 1 Tim. ii. 6. Rom.
iv. 25.

⁶ Col. i. 21, 22. Gal. ii. 16.
Tit. iii. 4, 5, 6, 7.

⁷ Matt. vi. 12. 1 John i. 7, 9;
ii. 1, 2.

⁸ Luke xxii. 32. John x. 28.

Heb. x. 14.

⁹ Ps. lxxxix. 31, 32, 33; li. 7, 8,
9, 10, 11, 12; xxxii. 5; Matt.
xxvi. 75. 1 Cor. xi. 30, 32.
Luke i. 20.

¹⁰ Gal. iii. 9, 13, 14. Rom. iv.
22, 23, 24. Heb. xiii. 8.

¹¹ Eph. i. 5. Gal. iv. 4, 5.

¹² Rom. viii. 17. John i. 12.

¹³ Jer. xiv. 9. 2 Cor. vi. 18.
Rev. iii. 12.

¹⁴ Rom. viii. 15.

¹⁵ Eph. iii. 12. Rom. v. 2.

to cry, Abba, Father ;¹ are pitied,² protected,³ provided for,⁴ and chastened by him as by a father ;⁵ yet never cast off,⁶ but sealed to the day of redemption,⁷ and inherit the promises,⁸ as heirs of everlasting salvation.⁹

CHAP. XIII. *Of Sanctification.*

THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified really and personally, through the virtue of Christ's death and resurrection,¹⁰ by his word and Spirit dwelling in them ;¹¹ the dominion of the whole body of sin is destroyed,¹² and the several lusts thereof are more and more weakened and mortified,¹³ and they more and more quickened and strengthened in all saving graces,¹⁴ to the practice of true holiness, without which no man shall see the Lord.¹⁵

II. This sanctification is throughout in the whole man,¹⁶ yet imperfect in this life ; there abideth still some remnants of corruption in every part :¹⁷ whence ariseth a continual and irreconcilable war ; the flesh lusting against the Spirit, and the Spirit against the flesh.¹⁸

III. In which war, although the remaining corruption for a time may much prevail,¹⁹ yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome :²⁰ and so the saints grow in grace,²¹ perfecting holiness in the fear of God.²²

¹ Gal. iv. 6.

² Ps. ciii. 13.

³ Prov. xiv. 26.

⁴ Matt. vi. 30, 32. 1 Pet. v. 7.

⁵ Heb. xii. 6.

⁶ Lam. iii. 31.

⁷ Eph. iv. 30.

⁸ Heb. vi. 12.

⁹ 1 Pet. i. 3, 4. Heb. i. 14.

¹⁰ 1 Cor. vi. 11. Acts xx. 32. Phil. iii. 10. Rom. vi. 5, 6.

¹¹ John xvii. 17. Eph. v. 26. 2 Thess. ii. 13.

¹² Rom. vi. 6, 14.

¹³ Gal. v. 24. Rom. viii. 13.

¹⁴ Col. i. 11. Eph. iii. 16, 17, 18, 19.

¹⁵ 2 Cor. vii. 1. Heb. xii. 14.

¹⁶ 1 Thess. v. 23.

¹⁷ 1 John i. 10. Rom. vii. 18, 23. Phil. iii. 12.

¹⁸ Gal. v. 17. 1 Pet. ii. 11.

¹⁹ Rom. vii. 23.

²⁰ Rom. vi. 14. 1 John v. 4. Eph. iv. 15, 16.

²¹ 2 Pet. iii. 18. 2 Cor. iii. 18.

²² 2 Cor. vii. 1.

CHAP. XIV. *Of Saving Faith.*

THE grace of faith, whereby the elect are enabled to believe to the saving of their souls,¹ is the work of the Spirit of Christ in their hearts,² and is ordinarily wrought by the ministry of the word:³ by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.⁴

II. By this faith, a Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaking therein;⁵ and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,⁶ trembling at the threatenings,⁷ and embracing the promises of God for this life and that which is to come.⁸ But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.⁹

III. This faith is different in degrees, weak or strong;¹⁰ may be often and many ways assailed and weakened, but gets the victory;¹¹ growing up in many to the attainment of a full assurance through Christ,¹² who is both the author and finisher of our faith.¹³

CHAP. XV. *Of Repentance unto Life.*

REPENTANCE unto life is an evangelical grace,¹⁴ the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.¹⁵

¹ Heb. x. 39.

² 2 Cor. iv. 13. Eph. i. 17, 18, 19; ii. 8.

³ Rom. x. 14, 17.

⁴ 1 Pet. ii. 2. Acts xx. 32. Rom. iv. 11. Luke xvii. 5. Rom. i. 16, 17.

⁵ John iv. 42. 1 Thess. ii. 13. 1 John v. 10. Acts xxiv. 14.

⁶ Rom. xvi. 26.

⁷ Isa. lxvi. 2.

⁸ Heb. xi. 13. 1 Tim. iv. 8.

⁹ John i. 12. Acts xvi. 31. Gal. ii. 20. Acts xv. 11.

¹⁰ Heb. v. 13, 14. Rom. iv. 19, 20. Matt. vi. 30; viii. 10.

¹¹ Luke xxii. 31, 32. Eph. vi. 16. 1 John v. 4, 5.

¹² Heb. vi. 11, 12; x. 22. Col. ii. 2.

¹³ Heb. xii. 2.

¹⁴ Zech. xii. 10. Acts xi. 18.

¹⁵ Luke xxiv. 47. Mark i. 15. Acts xx. 21.

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God,¹ purposing and endeavouring to walk with him in all the ways of his commandments.²

III. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof,³ which is the act of God's free grace in Christ;⁴ yet is it of such necessity to all sinners, that none may expect pardon without it.⁵

IV. As there is no sin so small but it deserves damnation;⁶ so there is no sin so great, that it can bring damnation upon those who truly repent.⁷

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins particularly.⁸

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof;⁹ upon which, and the forsaking of them, he shall find mercy;¹⁰ so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or publick confession and sorrow for his sin, to declare his repentance to those that are offended;¹¹ who are thereupon to be reconciled to him, and in love to receive him.¹²

¹ Ezek. xviii. 30, 31; xxxvi. 31.

Isa. xxx. 22. Ps. li. 4. Jer.

xxxi. 18, 19. Joel ii. 12, 13.

Amos v. 15. Ps. cxix. 128.

2 Cor. vii. 11.

² Ps. cxix. 6, 59, 106. Luke i. 6. 2 Kings xxiii. 25.

³ Ezek. xxxvi. 31, 32; xvi. 61, 62, 63.

⁴ Hos. xiv. 2, 4. Rom. iii. 24. Eph. i. 7.

⁵ Luke xiii. 3, 5. Acts xvii. 30, 31.

⁶ Rom. vi. 23; v. 12. Matt. xii. 36.

⁷ Isa. lv. 7. Rom. viii. 1. Isa. i. 16, 18.

⁸ Ps. xix. 13. Luke xix. 8. 1 Tim. i. 13, 15.

⁹ Ps. li. 4, 5, 7, 9, 14; xxxii. 5, 6.

¹⁰ Prov. xxviii. 13. 1 John i. 9.

¹¹ James v. 16. Luke xvii. 3, 4. Josh. vii. 19. [Ps. li.]

¹² 2 Cor. ii. 8.

CHAP. XVI. *Of Good Works.*

GOOD works are only such as God hath commanded in his holy word,¹ and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention.²

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith:³ and by them believers manifest their thankfulness,⁴ strengthen their assurance,⁵ edify their brethren,⁶ adorn the profession of the gospel,⁷ stop the mouths of the adversaries,⁸ and glorify God,⁹ whose workmanship they are, created in Christ Jesus thereunto;¹⁰ that, having their fruit unto holiness, they may have the end eternal life.¹¹

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.¹² And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure:¹³ yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.¹⁴

IV. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.¹⁵

V. We cannot, by our best works, merit pardon of sin, or

¹ Micah vi. 8. Rom. xii. 2.
Heb. xiii. 21.

² Matt. xv. 9. Isa. xxix. 13.
1 Pet. i. 18. Rom. x. 2. John
xvi. 2. 1 Sam. xv. 21, 22, 23.

³ James ii. 18, 22.

⁴ Ps. cxvi. 12, 13. 1 Pet. ii. 9.

⁵ 1 John ii. 3, 5. 2 Pet. i. 5, 6,
7, 8, 9, 10.

⁶ 2 Cor. ix. 2. Matt. v. 16.

⁷ Tit. ii. 5, 9, 10, 11, 12. 1 Tim.
vi. 1.

⁸ 1 Pet. ii. 15.

⁹ 1 Pet. ii. 12. Phil. i. 11. John

xv. 8.

¹⁰ Eph. ii. 10.

¹¹ Rom. vi. 22.

¹² John xv. 4, 5, 6. Ezek. xxxvi.
26, 27.

¹³ Phil. ii. 13; iv. 13. 2 Cor.
iii. 5.

¹⁴ Phil. ii. 12. Heb. vi. 11, 12.
2 Pet. i. 3, 5, 10, 11. Isa. lxiv.
7. 2 Tim. i. 6. Acts xxvi. 6,
7. Jude 20, 21.

¹⁵ Luke xvii. 10. Neh. xiii. 22.
Job ix. 2, 8. Gal. v. 17.

eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;¹ but when we have done all we can, we have done but our duty, and are unprofitable servants;² and because, as they are good, they proceed from his Spirit;³ and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.⁴

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him;⁵ not as though they were in this life wholly unblameable and unproveable in God's sight;⁶ but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.⁷

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others;⁸ yet, because they proceed not from an heart purified by faith;⁹ nor are done in a right manner, according to the word;¹⁰ nor to a right end, the glory of God;¹¹ they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.¹² And yet their neglect of them is more sinful, and displeasing unto God.¹³

¹ Rom. iii. 20; iv. 2, 4, 6. Eph. ii. 8, 9. Tit. iii. 5, 6, 7. Rom. viii. 18. Ps. xvi. 2. Job xxii. 2, 3; xxxv. 7, 8.

² Luke xvii. 10.

³ Gal. v. 22, 23.

⁴ Isa. lxiv. 6. Gal. v. 17. Rom. vii. 15, 18. Ps. cxliii. 2; cxxx. 3.

⁵ Eph. i. 6. 1 Pet. ii. 5. Exod. xxviii. 38. Gen. iv. 4 with Heb. xi. 4.

⁶ Job ix. 20. Ps. cxliii. 2.

⁷ Heb. xiii. 20, 21. 2 Cor. viii.

12. Heb. vi. 10. Matt. xxv. 21, 23.

⁸ 2 Kings x. 30, 31. 1 Kings xxi. 27, 29. Phil. i. 15, 16, 18.

⁹ Gen. iv. 5 with Heb. xi. 4, 6.

¹⁰ 1 Cor. xiii. 3. Isa. i. 12.

¹¹ Matt. vi. 2, 5, 16.

¹² Hag. ii. 14. Tit. i. 15. Amos v. 21, 22. Hosea i. 4. Rom. ix. 16. Tit. iii. 5.

¹³ Ps. xiv. 4; xxxvi. 3. Job xxi. 14, 15. Matt. xxv. 41, 42, 43, 45; xxiii. 23.

CHAP. XVII. *Of the Perseverance of the Saints.*

THEY whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.¹

II. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;² upon the efficacy of the merit and intercession of Jesus Christ;³ the abiding of the Spirit, and of the seed of God within them;⁴ and the nature of the covenant of grace;⁵ from all which ariseth also the certainty and infallibility thereof.⁶

III. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;⁷ and for a time continue therein;⁸ whereby they incur God's displeasure,⁹ and grieve his Holy Spirit;¹⁰ come to be deprived of some measure of their graces and comforts;¹¹ have their hearts hardened,¹² and their consciences wounded;¹³ hurt and scandalize others,¹⁴ and bring temporal judgments upon themselves.¹⁵

¹ Phil. i. 6. 2 Pet. i. 10. John x. 28, 29. 1 John iii. 9. 1 Pet. i. 5, 9.

² 2 Tim. ii. 18, 19. Jer. xxxi. 3.

³ Heb. x. 10, 14; xiii. 20, 21; ix. 12, 13, 14, 15. Rom. viii. 33, 34, 35, 36, 37, 38, 39. John xvii. 11, 24. Luke xxii. 32. Heb. vii. 25.

⁴ John xiv. 16, 17. 1 John ii. 27; iii. 9.

⁵ Jer. xxxii. 40.

⁶ John x. 28. 2 Thess. iii. 3. 1 John ii. 12.

⁷ Matt. xxvi. 70, 72, 74.

⁸ Ps. li. (*the vile*), 14.

⁹ Isa. lxiv. 5, 7, 9. 2 Sam. xi. 27.

¹⁰ Eph. iv. 30.

¹¹ Ps. li. 8, 10, 12. Rev. ii. 4. Cant. v. 2, 3, 4, 6.

¹² Isa. lxiii. 17. Mark vi. 52; xvi. 14.

¹³ Ps. xxxli. 3, 4; li. 8.

¹⁴ 2 Sam. xii. 14.

¹⁵ Ps. lxxxix. 31, 32. 1 Cor. xi. 32.

CHAP. XVIII. *Of Assurance of Grace and Salvation.*

ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and estate of salvation;¹ which hope of theirs shall perish;² yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace,³ and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.⁴

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope;⁵ but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,⁶ the inward evidence of those graces unto which these promises are made,⁷ the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God:⁸ which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.⁹

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it:¹⁰ yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto.¹¹ And therefore it is the duty of every one to give all diligence to make his calling and election sure;¹² that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience,¹³ the proper

¹ Job viii. 13, 14. Micah iii. 11. Deut. xxix. 19. John viii. 41.

² Matt. vii. 22, 23.

³ 1 John ii. 3; iii. 14, 18, 19, 21, 24; v. 13.

⁴ Rom. v. 2, 5.

⁵ Heb. vi. 11, 19.

⁶ Heb. vi. 17, 18.

⁷ 2 Pet. i. 4, 5, 10, 11. 1 John ii. 3; iii. 14. 2 Cor i. 12.

⁸ Rom. viii. 15, 16

⁹ Eph. i. 13, 14; iv. 30. 2 Cor. i. 21, 22.

¹⁰ 1 John v. 13. Isa. l. 10. Mark ix. 24. [Ps. lxxxviii. ; lxxvii. 1-12.]

¹¹ 1 Cor. ii. 12. 1 John iv. 13. Heb. vi. 11, 12. Eph. iii. 17, 18, 19.

¹² 2 Pet. i. 10.

¹³ Rom. v. 1, 2, 5; xiv. 17; xv. 13. Eph. i. 3, 4. Ps. iv. 6, 7; cxix. 32.

fruits of this assurance: so far is it from inclining men to looseness.¹

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have no light:² yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived,³ and by the which, in the mean time, they are supported from utter despair.⁴

CHAP. XIX. *Of the Law of God.*

GOD gave to Adam a law, as a covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.⁵

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables;⁶ the first four commandments containing our duty towards God, and the other six our duty to man.⁷

III. Besides this law, commonly called Moral, God was

¹ 1 John ii. 1, 2. Rom. vi. 1, 2. Tit. ii. 11, 12, 14. 2 Cor. vii. 1. Rom. viii. 1, 12. 1 John iii. 2, 3. Ps. cxxx. 4. 1 John i. 6, 7.

² Cant. v. 2, 3, 6. Ps. li. 8, 12, 14. Eph. iv. 30, 31. Ps. lxxvii. 1, 2, 3, 4, 5, 6, 7, 8, 9, *10. Matt. xxvi. 69, 70, 71, 72. Ps. xxxi. 22; [lxxxviii.] Isa. i. 10.

³ 1 John iii. 9. Luke xxii. 32. Job xiii. 15. Ps. lxxiii. 15;

li. 8, 12. Isa. i. 10.

⁴ Micah vii. 7, 8, 9. Jer. xxxii. 40. Isa. liv. 7, 8, 9, 10. Ps. xxii. 1; [lxxxviii.]

⁵ Gen. i. 26, 27; ii. 17. Rom. ii. 14, 15; x. 5; v. 12, 19. Gal. iii. 10, 12. Eccl. vii. 29. Job xxviii. 28.

⁶ James i. 25; ii. 8, 10, 11, 12. Rom. xiii. 8, 9. Deut. v. 32; x. 4. Exod. xxxiv. 1.

⁷ Matt. xxii. 37, 38, 39, 40.

pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances; partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;¹ and partly holding forth divers instructions of moral duties.² All which ceremonial laws are now abrogated under the new testament.³

IV. To them also, as a body politick, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require.⁴

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof;⁵ and that not only in regard of the matter contained in it, but also in respect of the authority of God, the Creator, who gave it.⁶ Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.⁷

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;⁸ yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;⁹ discovering also the sinful pollutions of their nature, hearts, and lives;¹⁰ so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;¹¹ together with a clearer sight of the need they have of Christ, and the perfection of his obedience.¹² It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin;¹³ and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they

¹ [Heb. ix.]; x. 1. Gal. iv. 1, 2, 3. Col. ii. 17.

² 1 Cor. v. 7. 2 Cor. vi. 17. Jude 23.

³ Col. ii. 14, 16, 17. Dan. ix. 27. Eph. ii. 15, 16.

⁴ [Exod. xxi.; xxii. 1-29.] Gen. xlix. 10 with 1 Pet. ii. 13, 14. Matt. v. 17 with 38, 39. 1 Cor. ix. 8, 9, 10.

⁵ Rom. xiii. 8, 9, 10. Eph. vi. 2. 1 John ii. 3, 4, 7, 8.

⁶ James ii. 10, 11.

⁷ Matt. v. 17, 18, 19. James ii. 8. Rom. iii. 31.

⁸ Rom. vi. 14. Gal. ii. 16; iii. 13; iv. 4, 5. Acts xiii. 39. Rom. viii. 1.

⁹ Rom. vii. 12, 22, 25. Ps. cxix. 4, 5, 6. 1 Cor. vii. 19. Gal. v. 14, 16, 18, 19, 20, 21, 22, 23.

¹⁰ Rom. vii. 7; iii. 20.

¹¹ James i. 23, 24, 25. Rom. vii. 9, 14, 24.

¹² Gal. iii. 24. Rom. vii. 24; viii. 3, 4.

¹³ James ii. 11. Ps. cxix. 101, 104, 128.

may expect for them, although freed from the curse thereof threatened in the law.¹ The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof,² although not as due to them by the law as a covenant of works:³ so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.⁴

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it;⁵ the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law requireth to be done.⁶

CHAP. XX. *Of Christian Liberty, and Liberty of Conscience.*

THE liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;⁷ and in their being delivered from this present evil world, bondage to Satan, and dominion of sin,⁸ from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;⁹ as also in their free access to God,¹⁰ and their yielding obedience unto him, not out of slavish fear, but a child-like love, and willing mind.¹¹ All which were common also to believers under the law;¹² but under the new testament, the liberty of Christians is further enlarged in

¹ Ezra ix. 13, 14. Ps. lxxxix. 30, 31, 32, 33, 34.

² [Lev. xxvi. 1-14.] with 2 Cor. vi. 16. Eph. vi. 2, 3. Ps. xxxvii. 11 with Matt. v. 5. Ps. xix. 11.

³ Gal. ii. 16. Luke xvii. 10.

⁴ Rom. vi. 12, 14. 1 Pet. iii. 8, 9, 10, 11, 12 with Ps. xxxiv. 12, 13, 14, 15, 16. Heb. xii. 28, 29.

⁵ Gal. iii. 21.

⁶ Ezek. xxxvi. 27. Heb. viii.

10 with Jer. xxxi. 33.

⁷ Tit. ii. 14. 1 Thess. i. 10. Gal. iii. 13.

⁸ Gal. i. 4. Col. i. 13. Acts xxvi. 18. Rom. vi. 14.

⁹ Rom. viii. 28. Ps. cxix. 71. 1 Cor. xv. 54, 55, 56, 57. Rom. viii. 1.

¹⁰ Rom. v. 1, 2.

¹¹ Rom. viii. 14, 15. 1 John iv. 18.

¹² Gal. iii. 9, 14.

their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected,¹ and in greater boldness of access to the throne of grace,² and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.³

II. God alone is Lord of the conscience,⁴ and hath left it free from the doctrines and commandments of men which are in any thing contrary to his word, or beside it, in matters of faith or worship.⁵ So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience;⁶ and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.⁷

III. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.⁸

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.⁹ And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ

¹ Gal. iv. 1, 2, 3, 6, 7; v. 1.
Acts xv. 10, 11.

² Heb. iv. 14, 16; x. 19, 20, 21, 22.

³ John vii. 38, 39. 2 Cor. iii. 13, 17, 18.

⁴ James iv. 12. Rom. xiv. 4.

⁵ Acts iv. 19; v. 29. 1 Cor. vii. 23. Matt. xxiii. 8, 9, 10.
2 Cor. i. 24. Matt. xv. 9.

⁶ Col. ii. 20, 22, 23. Gal. i. 10;

ii. 4, 5; v. 1.

⁷ Rom. x. 17; xiv. 23. Isa. viii. 20. Acts xvii. 11. John iv. 22. Hos. v. 11. Rev. xiii. 12, 16, 17. Jer. viii. 9.

⁸ Gal. v. 13. 1 Pet. ii. 16. 2 Pet. ii. 19. John viii. 34. Luke i. 74, 75.

⁹ Matt. xii. 25. 1 Pet. ii. 13, 14, 16. [Rom. xiii. 1-8.] Heb. xiii. 17.

hath established in the church ; they may lawfully be called to account, and proceeded against by the censures of the church,¹ and by the power of the civil magistrate.²

CHAP. XXI *Of Religious Worship, and the Sabbath-day.*

THE light of nature showeth that there is a God, who hath lordship and sovereignty over all ; is good, and doeth good unto all ; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might.³ But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy scripture.⁴

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost ; and to him alone ;⁵ not to angels, saints, or any other creature :⁶ and, since the fall, not without a Mediator ; nor in the mediation of any other but of Christ alone.⁷

III. Prayer, with thanksgiving, being one special part of religious worship,⁸ is by God required of all men ;⁹ and, that it may be accepted, it is to be made in the name of the Son,¹⁰ by the help of his Spirit,¹¹ according to his will,¹² with under-

¹ Rom. i. 32 with 1 Cor. v. 1, 5, 11, 13. 2 John 10, 11 & 2 Thess. iii. 14 & 1 Tim. vi. 3, 4, 5 & Tit. i. 10, 11, 13 & iii. 10 with Matt. xviii. 15, 16, 17. 1 Tim. i. 19, 20. Rev. ii. 2, 14, 15, 20 ; iii. 9.

² [Deut. xiii. 6-12.] Rom. xiii. 3, 4 with 2 John 10, 11. Ezra. vii. 23, 25, 26, 27, 28. Rev. xvii. 12, 16, 17. Neh. xiii. 15, 17, 21, 22, 25, 30. 2 Kings xxiii. 5, 6, 9, 20, 21. 2 Chron. xxxiv. 33 ; xv. 12, 13, 16. Dan. iii. 29. 1 Tim. ii. 2. Isa. xlix. 23. Zech. xiii. 2, 3.

³ Rom. i. 20. Acts xvii. 24. Ps. cxix. 68. Jer. x. 7. Ps.

xxxi. 23 ; xviii. 3. Rom. x. 12. Ps. lxii. 8. Josh. xxiv. 14. Mark xii. 33.

⁴ Deut. xii. 32. Matt. xv. 9. Acts xvii. 25. Matt. iv. 9, 10. [Deut. iv. 15-20.] Exod. xx. 4, 5, 6. Col. ii. 23.

⁵ Matt. iv. 10 with John v. 23 & 2 Cor. xiii. 14.

⁶ Col. ii. 18. Rev. xix. 10. Rom. i. 25.

⁷ John xiv. 6. 1 Tim. ii. 5. Eph. ii. 18. Col. iii. 17.

⁸ Phil. iv. 6.

⁹ Ps. lxxv. 2.

¹⁰ John xiv. 13, 14. 1 Pet. ii. 5.

¹¹ Rom. viii. 26.

¹² 1 John v. 14.

standing, reverence, humility, fervency, faith, love, and perseverance;¹ and, if vocal, in a known tongue.²

IV. Prayer is to be made for things lawful,³ and for all sorts of men living, or that shall live hereafter;⁴ but not for the dead,⁵ nor for those of whom it may be known that they have sinned the sin unto death.⁶

V. The reading of the scriptures with godly fear;⁷ the sound preaching,⁸ and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence;⁹ singing of psalms with grace in the heart;¹⁰ as also the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God:¹¹ besides religious oaths¹² and vows,¹³ solemn fastings,¹⁴ and thanksgivings upon special occasions,¹⁵ which are, in their several times and seasons, to be used in an holy and religious manner.¹⁶

VI. Neither prayer, nor any other part of religious worship, is, now under the gospel, either tied unto, or made more acceptable by, any place in which it is performed, or towards which it is directed:¹⁷ but God is to be worshipped every where¹⁸ in spirit and in truth;¹⁹ as in private families²⁰ daily,²¹ and in secret each one by himself;²² so more solemnly in the publick assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto.²³

¹ Ps. xlvii. 7. Eccl. v. 1, 2.

Heb. xii. 28. Gen. xviii. 27.

James v. 16; i. 6, 7. Mark

xi. 24. Matt. vi. 12, 14, 15.

Col. iv. 2. Eph. vi. 18.

² 1 Cor. xiv. 14.

³ [1 John v. 14.]

⁴ 1 Tim. ii. 1, 2. John xvii. 20.

2 Sam. vii. 29. Ruth iv. 12.

⁵ 2 Sam. xii. 21, 22, 23 with Luke xvi. 25, 26. Rev. xiv. 13.

⁶ 1 John v. 16.

⁷ Acts xv. 21. Rev. i. 3.

⁸ 2 Tim. iv. 2.

⁹ James i. 22. Acts x. 33.

Matt. xiii. 19. Heb. iv. 2.

Isa. lxvi. 2.

¹⁰ Col. iii. 16. Eph. v. 19.

James v. 13.

¹¹ Matt. xxviii. 19. [1 Cor. xi.

23-29.] Acts ii. 42.

¹² Deut. vi. 13 with Neh. x. 29.

¹³ Isa. xix. 21 with Eccl. v. 4, 5.

¹⁴ Joel ii. 12. Esth. iv. 16.

Matt. ix. 15. 1 Cor. vii. 5.

¹⁵ [Ps. cvii.] Esth. ix. 22.

¹⁶ Heb. xii. 28.

¹⁷ John iv. 21.

¹⁸ Mal. i. 11. 1 Tim. ii. 8.

¹⁹ John iv. 23, 24.

²⁰ Jer. x. 25. Deut. vi. 6, 7.

Job i. 5. 2 Sam. vi. 18, 20.

1 Pet. iii. 7. Acts x. 2.

²¹ Matt. vi. 11.

²² Matt. vi. 6. Eph. vi. 18.

²³ Isa. lvi. 6, 7. Heb. x. 25.

Prov. i. 20, 21, 24; viii. 34.

Acts xiii. 42. Luke iv. 16.

Acts ii. 42.

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God ; so, in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a sabbath, to be kept holy unto him :¹ which, from the beginning of the world to the resurrection of Christ, was the last day of the week ; and, from the resurrection of Christ, was changed into the first day of the week,² which in scripture is called the Lord's Day,³ and is to be continued to the end of the world, as the Christian Sabbath.⁴

VIII. This sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before-hand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations ;⁵ but also are taken up the whole time in the publick and private exercises of his worship, and in the duties of necessity and mercy.⁶

CHAP. XXII. *Of lawful Oaths and Vows.*

A **LAWFUL** oath is a part of religious worship,⁷ wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth ; and to judge him according to the truth or falsehood of what he sweareth.⁸

II. The name of God only is that by which men ought to swear and therein it is to be used with all holy fear and reverence :⁹ therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred.¹⁰ Yet as, in matters of

¹ Exod. xx. 8, 10, 11. Isa. lvi. 2, 4, 6, 7.

² Gen. ii. 2, 3. 1 Cor. xvi. 1, 2. Acts xx. 7.

³ Rev. i. 10.

⁴ Exod. xx. 8, 10 with Matt. v. 17, 18.

⁵ Exod. xx. 8 ; xvi. 23, 25, 26, 29, 30 ; xxxi. 15, 16, 17. Isa. lviii. 13. Neh. xiii. 15, 16,

17, 18, 19, 21, 22.

⁶ Isa. lviii. 13. Matt. xii. 1-13.

⁷ Deut. x. 20.

⁸ Exod. xx. 7. Lev. xix. 12. 2 Cor. i. 23. 2 Chron. vi. 22, 23.

⁹ Deut. vi. 13.

¹⁰ Exod. xx. 7. Jer. v. 7. Matt. v. 34, 37. James v. 12.

weight and moment, an oath is warranted by the word of God under the New Testament, as well as under the Old;¹ so a lawful oath being imposed by lawful authority, in such matters, ought to be taken.²

III. Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.³ Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.⁴ Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.⁵

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.⁶ It cannot oblige to sin; but in anything not sinful, being taken, it binds to performance, although to a man's own hurt;⁷ nor is it to be violated, although made to hereticks or infidels.⁸

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.⁹

VI. It is not to be made to any creature, but to God alone;¹⁰ and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.¹¹

VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God.¹²

¹ Heb. vi. 16. 2 Cor. i. 23.
Isa. lxxv. 16.

² 1 Kings viii. 31. Neh. xiii. 25. Ezra x. 5.

³ Exod. xx. 7. Jer. iv. 2.

⁴ Gen. xxiv. 2, 3, 5, 6, 8, 9.

⁵ Numb. v. 19, 21. Neh. v. 12. Exod. xxii. 7, 8, 9, 10, 11.

⁶ Jer. iv. 2. Ps. xxiv. 4.

⁷ 1 Sam. xxv. 22, 32, 33, 34.
Ps. xv. 4.

⁸ Ezek. xvii. 16, 18, 19 Josh ix. 18, 19 with 2 Sam. xxi. 1.

⁹ Isa. xix. 21. Eccl. v. 4, 5, 6. Ps. lxi. 8; lxxvi. 13, 14.

¹⁰ Ps. lxxvi. 11. Jer. xlv. 25, 26.

¹¹ Deut. xxiii. 21, 22, 23. Ps. i. 14. Gen. xxviii. 20, 21, 22. 1 Sam. i. 11. Ps. lxxvi. 13, 14; cxxxii. 2, 3, 4, 5.

¹² Acts xxiii. 12, 14. Mark vii 26. Numb. xxx. 5, 8, 12, 13.

In which respects, Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.¹

CHAP. XXIII. *Of the Civil Magistrate.*

GOD, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory, and the publick good ; and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers.²

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto :³ in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth ;⁴ so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.⁵

III. The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven :⁶ yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed.⁷ For the better effecting whereof, he

¹ Matt. xix. 11, 12. 1 Cor. vii. 2, 9. Eph. iv. 28. 1 Pet. iv. 2. 1 Cor. vii. 23.

² Rom. xiii. 1, 2, 3, 4. 1 Pet. ii. 13, 14.

³ Prov. viii. 15, 16. Rom. xiii. 1, 2, 4.

⁴ Ps. ii. 10, 11, 12. 1 Tim. ii. 2. Ps. lxxxii. 3, 4. 2 Sam. xxiii. 3. 1 Pet. ii. 13.

⁵ Luke iii. 14. Rom. xiii. 4. Matt. viii. 9, 10. Acts x. 1, 2. Rev. xvii. 14, 16.

⁶ 2 Chron. xxvi. 18 with Matt. xviii. 17 and xvi. 19. 1 Cor. xii. 28, 29. Eph. iv. 11, 12. 1 Cor. iv. 1, 2. Rom. x. 15. Heb. v. 4.

⁷ Isa. xlix. 23. Ps. cxxii. 9. Ezra vii. 23, 25, 26, 27, 28. Lev. xxiv. 16. Deut. xiii. 5, 6, 12. 2 Kings xviii. 4. [1 Chron. xiii. 1-9. 2 Kings xxiii. 1-26.] 2 Chron. xxxiv. 33 ; xv. 12, 13.

hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.¹

IV. It is the duty of people to pray for magistrates,² to honour their persons,³ to pay them tribute and other dues,⁴ to obey their lawful commands, and to be subject to their authority for conscience' sake.⁵ Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him; ⁶ from which ecclesiastical persons are not exempted; ⁷ much less hath the Pope any power of jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be hereticks, or upon any other pretence whatsoever.⁸

CHAP. XXIV. *Of Marriage and Divorce.*

MARRIAGE is to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time.⁹

II. Marriage was ordained for the mutual help of husband and wife; ¹⁰ for the increase of mankind with a legitimate issue, and of the church with an holy seed; ¹¹ and for prevention of uncleanness.¹²

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent: ¹³ yet it is the duty of Christians to marry only in the Lord.¹⁴ And therefore such as profess the true reformed religion should not marry with

¹ 2 Chron. xix. 8, 9, 10, 11; [xxix., xxx.] Matt. ii. 4, 5.

² 1 Tim. ii. 1, 2.

³ 1 Pet. ii. 17.

⁴ Rom. xiii. 6, 7.

⁵ Rom. xiii. 5. Tit. iii. 1.

⁶ 1 Pet. ii. 13, 14, 16.

⁷ Rom. xiii. 1. 1 Kings ii. 35. Acts xxv. 9, 10, 11. 2 Pet. ii. 1, 10, 11. Jude 8, 9, 10, 11.

⁸ 2 Thess. ii. 4. Rev. xiii. 15, 16, 17.

⁹ Gen. ii. 24. Matt. xix. 5, 6. Prov. ii. 17.

¹⁰ Gen. ii. 18.

¹¹ Mal. ii. 15.

¹² 1 Cor. vii. 2, 9.

¹³ Heb. xiii. 4. 1 Tim. iv. 3. 1 Cor. vii. 36, 37, 38. Gen. xxiv. 57, 58.

¹⁴ 1 Cor. vii. 39.

infidels, Papists, or other idolators: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.¹

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word;² nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.³ The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.⁴

V. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.⁵ In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,⁶ and, after the divorce, to marry another, as if the offending party were dead.⁷

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage:⁸ wherein a publick and orderly course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own case.⁹

CHAP. XXV. *Of the Church.*

THE catholick or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head

¹ Gen. xxxiv. 14. Exod. xxxiv.

16. Deut. vii. 3, 4. 1 Kings xi. 4. Neh. xiii. 25, 26, 27.

Mal. ii. 11, 12. 2 Cor. vi. 14.

² [Lev. xviii.] 1 Cor. v. 1. Amos ii. 7.

³ Mark vi. 18. Lev. xviii. 24, 25, 26, 27, 28.

⁴ Lev. xx. 19, 20, 21.

⁵ Matt. i. 18, 19, 20.

⁶ Matt. v. 31, 32.

⁷ Matt. xix. 9. Rom. vii. 2, 3.

⁸ Matt. xix. 8, 9. 1 Cor. vii. 15. Matt. xix. 6.

⁹ Deut. xxiv. 1, 2, 3, 4.

thereof; and is the spouse, the body, the fulness of him that filleth all in all.¹

II. The visible church, which is also catholick or universal under the gospel, (not confined to one nation, as before under the law), consists of all these throughout the world that profess the true religion,² together with their children;³ and is the kingdom of the Lord Jesus Christ,⁴ the house and family of God,⁵ out of which there is no ordinary possibility of salvation.⁶

III. Unto this catholick visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.⁷

IV. The catholick church hath been sometimes more, sometimes less visible.⁸ And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and publick worship performed more or less purely in them.⁹

V. The purest churches under heaven are subject both to mixture and error;¹⁰ and some have so degenerated as to become no churches of Christ, but synagogues of Satan.¹¹ Nevertheless, there shall be always a church on earth to worship God according to his will.¹²

VI. There is no other head of the church but the Lord Jesus Christ:¹³ nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God.¹⁴

¹ Eph. i. 10, 22, 23; v. 23, 27, 32. Col. i. 18.

² 1 Cor. i. 2; xii. 12, 13. Ps. ii. 8. Rev. vii. 9. Rom. xv. 9, 10, 11, 12.

³ 1 Cor. vii. 14. Acts ii. 39. Ezek. xvi. 20, 21. Rom. xi. 16. Gen. iii. 15; xvii. 7.

⁴ Matt. xiii. 47. Isa. ix. 7.

⁵ Eph. ii. 19; iii. 15.

⁶ Acts ii. 47.

⁷ 1 Cor. xii. 23. Eph. iv. 11, 12, 13. Matt. xxviii. 19, 20.

Isa. lix. 21.

⁸ Rom. xi. 3, 4. Rev. xii. 6, 14.

⁹ [Rev. ii., iii.] 1 Cor. v. 6, 7.

¹⁰ 1 Cor. xiii. 12. [Rev. ii., iii.] Matt. xiii. 24-30, 47.

¹¹ Rev. xviii. 2. Rom. xi. 18, 19, 20, 21, 22.

¹² Matt. xvi. 18. Ps. lxxii. 17; cii. 28. Matt. xxviii. 19, 20.

¹³ Col. i. 18. Eph. i. 22.

¹⁴ Matt. xxiii. 8, 9, 10. 2 Thess. ii. 3, 4, 8, 9. Rev. xiii. 6.

CHAP. XXVI. *Of Communion of Saints.*

ALL saints that are united to Jesus Christ their head by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory.¹ And being united to one another in love, they have communion in each other's gifts and graces;² and are obliged to the performance of such duties, publick and private, as do conduce to their mutual good, both in the inward and outward man.³

II. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;⁴ as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.⁵

III. This communion which the saints have with Christ, doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous.⁶ Nor doth their communion one with another, as saints, take away or infringe the title or property which each man hath in his goods and possessions.⁷

CHAP. XXVII. *Of the Sacraments.*

SACRAMENTS are holy signs and seals of the covenant of grace,⁸ immediately instituted by God,⁹ to represent Christ and his benefits, and to confirm our interest in him;¹⁰

¹ 1 John i. 3. Eph. iii. 16, 17, 18, 19. John i. 16. Eph. ii. 5, 6. Phil. iii. 10. Rom. vi. 5, 6. 2 Tim. ii. 12.

² Eph. iv. 15, 16. 1 Cor. xii. 7; iii. 21, 22, 23. Col. ii. 19.

³ 1 Thess. v. 11, 14. Rom. i. 11, 12, 14. 1 John iii. 16, 17, 18. Gal. vi. 10.

⁴ Heb. x. 24, 25. Acts ii. 42, 46. Isa. ii. 3. 1 Cor. xi. 20.

⁵ Acts ii. 44, 45. 1 John iii. 17.

2 Cor. viii. ix. Acts xi. 29, 30.

⁶ Col. i. 18, 19. 1 Cor. viii. 6. Isa. xlii. 8. 1 Tim. vi. 15, 16. Ps. xlv. 7 with Heb. i. 8, 9.

⁷ Exod. xx. 15. Eph. iv. 28. Acts v. 4.

⁸ Rom. iv. 11. Gen. xvii. 7, 10.

⁹ Matt. xxviii. 19. 1 Cor. xi. 23.

¹⁰ 1 Cor. x. 16; xi. 25, 26. Gal. iii. 27.

as also to put a visible difference between those that belong unto the church and the rest of the world;¹ and solemnly to engage them to the service of God in Christ, according to his word.²

II. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other.³

III. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it,⁴ but upon the work of the Spirit,⁵ and the word of institution; which contains, together with a precept authorising the use thereof, a promise of benefit to worthy receivers.⁶

IV. There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism, and the Supper of the Lord; neither of which may be dispensed by any but by a minister of the word, lawfully ordained.⁷

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.⁸

CHAP. XXVIII. *Of Baptism.*

BAPTISM is a sacrament of the New Testament, ordained by Jesus Christ,⁹ not only for the solemn admission of the party baptized into the visible church,¹⁰ but also to be unto him a sign and seal of the covenant of grace,¹¹ of his ingrafting into Christ,¹² of regeneration,¹³ of remission of sins,¹⁴

¹ Rom. xv. 8. Exod. xii. 48. Gen. xxxiv. 14.

² Rom. vi. 3, 4. 1 Cor. x. 16, 21.

³ Gen. xvii. 10. Matt. xxvi. 27, 28. Tit. iii. 5.

⁴ Rom. ii. 28, 29. 1 Pet. iii. 21.

⁵ Matt. iii. 11. 1 Cor. xii. 13.

⁶ Matt. xxvi. 27, 28; xxviii. 19, 20.

⁷ Matt. xxviii. 19. 1 Cor. xi. 20, 23; iv. 1. Heb. v. 4.

⁸ 1 Cor. x. 1, 2, 3, 4.

⁹ Matt. xxviii. 19.

¹⁰ 1 Cor. 12, 13.

¹¹ Rom. iv. 11 with Col. ii. 11, 12.

¹² Gal. iii. 27. Rom. vi. 5.

¹³ Tit. iii. 5.

¹⁴ Mark i. 4.

and of his giving up unto God through Jesus Christ, to walk in newness of life:¹ which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.²

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.³

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.⁴

IV. Not only those that do actually profess faith in and obedience unto Christ,⁵ but also the infants of one or both believing parents are to be baptized.⁶

V. Although it be a great sin to contemn or neglect this ordinance,⁷ yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it,⁸ or that all that are baptized are undoubtedly regenerated.⁹

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered;¹⁰ yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.¹¹

VII. The sacrament of baptism is but once to be administered to any person.¹²

¹ Rom. vi. 3, 4.

² Matt. xxviii. 19, 20.

³ Matt. iii. 11. John i. 33. Matt. xxviii. 19, 20.

⁴ Heb. ix. 10, 19, 20, 21, 22. Acts ii. 41; xvi. 33. Mark vii. 4.

⁵ Mark xvi. 15, 16. Acts viii. 37, 38.

⁶ Gen. xvii. 7, 9 with Gal. iii. 9, 14 and Col. ii. 11, 12 and Acts ii. 38, 39 and Rom. iv. 11, 12.

1 Cor. vii. 14. Matt. xxviii. 19. Mark x. 13, 14, 15, 16. Luke xviii. 15.

⁷ Luke vii. 30 with Exod. iv. 24, 25, 26.

⁸ Rom. iv. 11. Acts x. 2, 4, 22, 31, 45, 47.

⁹ Acts viii. 13, 23.

¹⁰ John iii. 5, 8.

¹¹ Gal. iii. 27. Tit. iii. 5. Eph. v. 25, 26. Acts ii. 38, 41.

¹² Tit. iii. 5.

CHAP. XXIX. *Of the Lord's Supper.*

OUR Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.¹

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead ;² but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same ;³ so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.⁴

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use ; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants ;⁵ but to none who are not then present in the congregation.⁶

IV. Private masses, or receiving this sacrament by a priest, or any other, alone ;⁷ as likewise the denial of the cup to the people ;⁸ worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them

¹ 1 Cor. xi. 23, 24, 25, 26 ; x. 16, 17, 21 ; xii. 13.

² Heb. ix. 22, 25, 26, 28.

³ 1 Cor. xi. 24, 25, 26. Matt. xxvi. 26, 27.

⁴ Heb. vii. 23, 24, 27 ; x. 11, 12, 14, 18.

⁵ Matt. xxvi. 26, 27, 28 and Mark xiv. 22, 23, 24 and Luke xxii. 19, 20 with 1 Cor. xi. 23-26.

⁶ Acts xx. 7. 1 Cor. xi. 20.

⁷ 1 Cor. x. 16.

⁸ Mark xiv. 23. 1 Cor. xi. 25, 26, 27, 28, 29.

for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.¹

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ;² albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.³

VI. That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called Transubstantiation) by consecration of a priest, or by any other way, is repugnant not to scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been and is the cause of manifold superstitions, yea, of gross idolatries.⁴

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament,⁵ do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.⁶

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries,⁷ or be admitted thereunto.⁸

¹ Matt. xv. 9.

² Matt. xxvi. 26, 27, 28.

³ 1 Cor. xi. 26, 27, 28. Matt. xxvi. 29.

⁴ Acts iii. 21. 1 Cor. xi. 24, 25, 26. Luke xxiv. 6, 39.

⁵ 1 Cor. xi. 28.

⁶ 1 Cor. x. 16.

⁷ 1 Cor. xi. 27, 28, 29. 2 Cor. vi. 14, 15, 16.

⁸ 1 Cor. v. 6, 7, 13. 2 Thess. iii. 6, 14, 15. Matt. vii. 6.

CHAP. XXX. *Of Church Censures.*

THE Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of church-officers, distinct from the civil magistrate.¹

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.²

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from the like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honour of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.³

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person.⁴

CHAP. XXXI. *Of Synods and Councils*

FOR the better government, and further edification of the church, there ought to be such assemblies as are commonly called Synods or Councils.⁵

II. As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with about

¹ Isa. ix. 6, 7. 1 Tim. v. 17.
1 Thess. v. 12. Acts xx. 17,
18. Heb. xiii. 7, 17, 24. 1
Cor. xii. 28. Matt. xxviii. 18,
19, 20.

² Matt. xvi. 19; xviii. 17, 18.
John xx. 21, 22, 23; 2 Cor.
ii. 6, 7, 8.

³ [1 Cor. v.] 1 Tim. v. 20. Matt.
vii. 6. 1 Tim. i. 20. [1 Cor.
xi. 27-34] with Jude 23.

⁴ 1 Thess. v. 12. 2 Thess. iii.
6, 14, 15. 1 Cor. v. 4, 5, 13.
Matt. xviii. 17. Tit. iii. 10.

⁵ Acts xv. 2, 4, 6.

matters of religion; ¹ so if magistrates be open enemies to the church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their churches, may meet together in such assemblies. ²

III. It belongeth to synods and councils ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the publick worship of God, and government of his church; to receive complaints in cases of mal-administration, and authoritatively to determine the same: which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word. ³

IV. All synods or councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both. ⁴

V. Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate. ⁵

CHAP. XXXII. *Of the State of Men after Death, and of the Resurrection of the Dead.*

THE bodies of men after death return to dust, and see corruption; ⁶ but their souls (which neither die nor sleep), having an immortal subsistence, immediately return to God who gave them. ⁷ The souls of the righteous, being

¹ Isa. xlix. 23. 1 Tim. ii. 1, 2.
[2 Chron. xix. 8-11; xxix.,
xxx.] Matt. ii. 4, 5. Prov.
xi. 14.

² Acts xv. 2, 4, 22, 23, 25.

³ Acts xv. 15, 19, 21, 27, 28, 29,
30, 31; xvi. 4. Matt. xviii.

17, 18, 19, 20.

⁴ Eph. ii. 20. Acts xvii. 11. 1
Cor. ii. 5. 2 Cor. i. 24.

⁵ Luke xii. 13, 14. John xviii.
36.

⁶ Gen. iii. 19. Acts xiii. 36.

⁷ Luke xxiii. 43. Eccl. xii. 7.

then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies;¹ and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.² Besides these two places for souls separated from their bodies, the scripture acknowledgeth none.

II. At the last day, such as are found alive shall not die, but be changed:³ and all the dead shall be raised up with the self same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.⁴

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body.⁵

CHAP. XXXIIL *Of the Last Judgment.*

GOD hath appointed a day wherein he will judge the world in righteousness by Jesus Christ,⁶ to whom all power and judgment is given of the Father.⁷ In which day, not only the apostate angels shall be judged,⁸ but likewise all persons that have lived upon earth shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds, and to receive according to what they have done in the body, whether good or evil.⁹

II. The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect, and of his justice in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord:

¹ Heb. xii. 23. 2 Cor. v. 1, 6, 8. Phil. i. 23 with Acts iii. 21 and Eph. iv. 10.

² Luke xvi. 23, 24. Acts i. 25. Jude 6, 7. 1 Pet. iii. 19.

³ 1 Thess. iv. 17. 1 Cor. xv. 51, 52.

⁴ Job xix. 26, 27. 1 Cor. xv. 42, 43, 44.

⁵ Acts xxiv. 15. John v. 28, 29. 1 Cor. xv. 43. Philip. iii. 21.

⁶ Acts xvii. 31.

⁷ John v. 22, 27.

⁸ 1 Cor. vi. 3. Jude 6. 2 Pet. ii. 4.

⁹ 2 Cor. v. 10. Eccl. xii. 14. Rom. ii. 16; xiv. 10, 12. Matt. xii. 36, 37.

but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.¹

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity;² so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.³

¹ [Matt. xxv. 31-46.] Rom. ii.

5, 6; ix. 22, 23. Matt. xxv.

21. Acts iii. 19. 2 Thess. i.

7-10.

² 2 Pet. iii. 11, 14. 2 Cor. v.

10, 11. 2 Thess. i. 5, 6, 7.

Luke xxi. 27, 28. Rom. viii.
23, 24, 25.

³ Matt. xxiv. 36, 42, 43, 44.

Mark xiii. 35, 36, 37. Luke

xiii. 35, 36. Rev. xxii. 20.

FINIS

THE LARGER CATECHISM,

AGREED UPON BY

THE ASSEMBLY OF DIVINES

AT WESTMINSTER,

WITH THE

ASSISTANCE OF COMMISSIONERS

FROM THE

CHURCH OF SCOTLAND,

AS A PART OF THE COVENANTED UNIFORMITY IN RELIGION
BETWIXT THE CHURCHES OF CHRIST IN THE KINGDOMS
OF SCOTLAND, ENGLAND, AND IRELAND.

*And approved Anno 1648, by the General Assembly of the Church of Scotland,
to be a Directory for catechising such as have made some proficiency
in the Knowledge of the Grounds of Religion.*

WITH REFERENCES TO THE

PROOFS FROM THE SCRIPTURE.

THE LARGER CATECHISM.

QUEST. 1. *WHAT is the chief and highest end of man?*

Ans. Man's chief and highest end is to glorify God,¹ and fully to enjoy him for ever.²

Q. 2. *How doth it appear that there is a God?*

A. The very light of nature in man, and the works of God, declare plainly that there is a God;³ but his word and Spirit only do sufficiently and effectually reveal him unto men for their salvation.⁴

Q. 3. *What is the word of God?*

A. The holy scriptures of the Old and New Testament are the word of God,⁵ the only rule of faith and obedience.⁶

Q. 4. *How doth it appear that the scriptures are the word of God?*

A. The scriptures manifest themselves to be the word of God, by their majesty⁷ and purity;⁸ by the consent of all the parts,⁹ and the scope of the whole, which is to give all glory to God;¹⁰ by their light and power to convince and convert sinners, to comfort and build up believers unto salvation:¹¹ but the Spirit of God bearing witness by and with

¹ Rom. xi. 36. 1 Cor. x. 31.

² Ps. lxxiii. 24, 25, 26, 27, 28.
John xvii. 21, 22, 23.

³ Rom. i. 19, 20. Ps. xix. 1, 2,
3. Acts xvii. 28.

⁴ 1 Cor. ii. 9, 10. 2 Tim. iii.
15, 16, 17. Isa. lix. 21.

⁵ 2 Tim. iii. 16. 2 Pet. i. 19,
20, 21.

⁶ Eph. ii. 20 Rev. xxii. 18, 19.

Isa. viii. 20. Luke xvi. 29, 31.

Gal. i. 8, 9. 2 Tim. iii. 15, 16.

⁷ Hos. viii. 12. 1 Cor. ii. 6, 7,
13. Ps. cxix. 18, 129.

⁸ Ps. xii. 6; cxix. 140.

⁹ Acts x. 43; xxvi. 22.

¹⁰ Rom. iii. 19, 27.

¹¹ Acts xviii. 28. Heb. iv. 12.
James i. 18. Ps. xix. 7, 8, 9.
Rom. xv. 4. Acts xx. 32.

the scriptures in the heart of man, is alone able fully to persuade it that they are the very word of God.¹

Q. 5. *What do the scriptures principally teach?*

A. The scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.²

WHAT MAN OUGHT TO BELIEVE CONCERNING GOD.

Q. 6. *What do the scriptures make known of God?*

A. The scriptures make known what God is,³ the persons in the Godhead,⁴ his decrees,⁵ and the execution of his decrees.⁶

Q. 7. *What is God?*

A. God is a Spirit,⁷ in and of himself infinite in being,⁸ glory,⁹ blessedness,¹⁰ and perfection;¹¹ all-sufficient,¹² eternal,¹³ unchangeable,¹⁴ incomprehensible,¹⁵ everywhere present,¹⁶ almighty,¹⁷ knowing all things,¹⁸ most wise,¹⁹ most holy,²⁰ most just,²¹ most merciful and gracious, long-suffering, and abundant in goodness and truth.²²

Q. 8. *Are there more Gods than one?*

A. There is but One only, the living and true God.²³

Q. 9. *How many persons are there in the Godhead?*

A. There be three persons in the Godhead, the Father, the Son, and the Holy Ghost; and these three are one true, eternal God, the same in substance, equal in power and glory; although distinguished by their personal properties.²⁴

Q. 10. *What are the personal properties of the three persons in the Godhead?*

A. It is proper to the Father to beget the Son,²⁵ and to the

¹ John xvi. 13, 14. 1 John ii. 20, 27. John xx. 31.

² 2 Tim. i. 13.

³ Heb. xi. 6.

⁴ 1 John v. 7.

⁵ Acts xv. 14, 15, 18.

⁶ Acts iv. 27, 28.

⁷ John iv. 24.

⁸ Exod. iii. 14. Job xi. 7, 8, 9.

⁹ Acts vii. 2.

¹⁰ 1 Tim. vi. 15.

¹¹ Matt. v. 48.

¹² Gen. xvii. 1.

¹³ Ps. xc. 2.

¹⁴ Mal. iii. 6. James i. 17.

¹⁵ 1 Kings viii. 27.

¹⁶ Ps. cxxxix. 1-13.

¹⁷ Rev. iv. 8.

¹⁸ Heb. iv. 13. Ps. cxlvii. 5.

¹⁹ Rom. xvi. 27.

²⁰ Isa. vi. 3. Rev. xv. 4.

²¹ Deut. xxxii. 4.

²² Exod. xxxiv. 6.

²³ Deut. vi. 4. 1 Cor. viii. 4, 6. Jer. x. 10.

²⁴ 1 John v. 7. Matt. iii. 16, 17; xxviii. 19. 2 Cor. xiii. 14. John x. 30.

²⁵ Heb. i. 5, 6, 8.

Son to be begotten of the Father,¹ and to the Holy Ghost to proceed from the Father and the Son from all eternity.²

Q. 11. *How doth it appear that the Son and the Holy Ghost are God equal with the Father?*

A. The scriptures manifest that the Son and the Holy Ghost are God equal with the Father, ascribing unto them such names,³ attributes,⁴ works,⁵ and worship,⁶ as are proper to God only.

Q. 12. *What are the decrees of God?*

A. God's decrees are the wise, free, and holy acts of the counsel of his will,⁷ whereby, from all eternity, he hath, for his own glory, unchangeably foreordained whatsoever comes to pass in time,⁸ especially concerning angels and men.

Q. 13. *What hath God especially decreed concerning angels and men?*

A. God, by an eternal and immutable decree, out of his mere love, for the praise of his glorious grace, to be manifested in due time, hath elected some angels to glory;⁹ and in Christ, hath chosen some men to eternal life, and the means thereof:¹⁰ and also, according to his sovereign power, and the unsearchable counsel of his own will, (whereby he extendeth or withholdeth favour as he pleaseth), hath passed by and foreordained the rest to dishonour and wrath, to be for their sin inflicted, to the praise of the glory of his justice.¹¹

Q. 14. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence, according to his infallible foreknowledge, and the free and immutable counsel of his own will.¹²

Q. 15. *What is the work of creation?*

A. The work of creation is that wherein God did in the beginning, by the word of his power, make of nothing the

¹ John i. 14, 18.

² John xv. 26. Gal. iv. 6.

³ Isa. vi. 3, 5, 8. Cf. John xii. 41 and Acts xxviii. 25. 1 John v. 20. Acts v. 3, 4.

⁴ John i. 1. Isa. ix. 6. John ii. 24, 25. 1 Cor. ii. 10, 11.

⁵ Col. i. 16. Gen. i. 2.

⁶ Matt. xxviii. 19. 2 Cor. xiii. 14.

⁷ Eph. i. 11. Rom. xi. 33; ix. 14, 15, 18.

⁸ Eph. i. 4, 11. Rom. ix. 22, 23. Ps. xxxiii. 11.

⁹ 1 Tim. v. 21.

¹⁰ Eph. i. 4, 5, 6. 2 Thess. ii. 13, 14.

¹¹ Rom. ix. 17, 18, 21, 22. Matt. xi. 25, 26. 2 Tim. ii. 20. Jude 4. 1 Pet. ii. 8.

¹² Eph. i. 11.

world, and all things therein, for himself, within the space of six days, and all very good.¹

Q. 16. *How did God create angels?*

A. God created all the angels² spirits,³ immortal,⁴ holy,⁵ excelling in knowledge,⁶ mighty in power,⁷ to execute his commandments, and to praise his name,⁸ yet subject to change.⁹

Q. 17. *How did God create man?*

A. After God had made all other creatures, he created man male and female;¹⁰ formed the body of the man of the dust of the ground,¹¹ and the woman of the rib of the man,¹² endued them with living, reasonable, and immortal souls;¹³ made them after his own image,¹⁴ in knowledge,¹⁵ righteousness, and holiness;¹⁶ having the law of God written in their hearts,¹⁷ and power to fulfil it,¹⁸ with dominion over the creatures;¹⁹ yet subject to fall.²⁰

Q. 18. *What are God's works of providence?*

A. God's works of providence are his most holy,²¹ wise,²² and powerful preserving²³ and governing²⁴ all his creatures; ordering them, and all their actions,²⁵ to his own glory.²⁶

Q. 19. *What is God's providence towards the angels?*

A. God by his providence permitted some of the angels, wilfully and irrecoverably, to fall into sin and damnation,²⁷ limiting and ordering that, and all their sins, to his own glory;²⁸ and established the rest in holiness and happiness;²⁹

¹ [Gen. i.] Heb. xi. 3. Prov. xvi. 4.

² Col. i. 16.

³ Ps. civ. 4.

⁴ Matt. xxii. 30.

⁵ Matt. xxv. 31.

⁶ 2 Sam. xiv. 17. Matt. xxiv. 36.

⁷ 2 Thess. i. 7.

⁸ Ps. ciii. 20, 21.

⁹ 2 Pet. ii. 4.

¹⁰ Gen. i. 27.

¹¹ Gen. ii. 7.

¹² Gen. ii. 22.

¹³ Gen. ii. 7. Cf. Job xxxv. 11 and Eccl. xii. 7 and Matt. x. 28 and Luke xxiii. 43.

¹⁴ Gen. i. 27.

¹⁵ Col. iii. 10.

¹⁶ Eph. iv. 24.

¹⁷ Rom. ii. 14, 15.

¹⁸ Eccl. vii. 29.

¹⁹ Gen. i. 28.

²⁰ Gen. iii. 6. Eccl. vii. 29.

²¹ Ps. cxlv. 17.

²² Ps. civ. 24. Isa. xxviii. 29.

²³ Heb. i. 3.

²⁴ Ps. ciii. 19.

²⁵ Matt. x. 29, 30, 31. Gen. xlv. 7.

²⁶ Rom. xi. 36. Isa. lxiii. 14.

²⁷ Jude 6. 2 Pet. ii. 4. Heb. ii. 16. John viii. 44.

²⁸ Job i. 12. Matt. viii. 31.

²⁹ 1 Tim. v. 21. Mark viii. 38. Heb. xii. 22.

employing them all,¹ at his pleasure, in the administrations of his power, mercy, and justice.²

Q. 20. *What was the providence of God toward man in the estate in which he was created?*

A. The providence of God toward man in the estate in which he was created, was the placing him in paradise, appointing him to dress it, giving him liberty to eat of the fruit of the earth;³ putting the creatures under his dominion,⁴ and ordaining marriage for his help;⁵ affording him communion with himself;⁶ instituting the sabbath;⁷ entering into a covenant of life with him, upon condition of personal, perfect, and perpetual obedience,⁸ of which the tree of life was a pledge;⁹ and forbidding to eat of the tree of the knowledge of good and evil, upon the pain of death.¹⁰

Q. 21. *Did man continue in that estate wherein God at first created him?*

A. Our first parents being left to the freedom of their own will, through the temptation of Satan, transgressed the commandment of God in eating the forbidden fruit; and thereby fell from the estate of innocency wherein they were created.¹¹

Q. 22. *Did all mankind fall in that first transgression?*

A. The covenant being made with Adam as a publick person, not for himself only, but for his posterity, all mankind descending from him by ordinary generation,¹² sinned in him, and fell with him in that first transgression.¹³

Q. 23. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.¹⁴

Q. 24. *What is sin?*

A. Sin is any want of conformity unto, or transgression of, any law of God, given as a rule to the reasonable creature.¹⁵

Q. 25. *Wherein consisteth the sinfulness of that estate whereinto man fell?*

A. The sinfulness of that estate whereinto man fell, con-

¹ Ps. civ. 4.

² 2 Kings xix. 35. Heb. i. 14.

³ Gen. ii. 8, 15, 16.

⁴ Gen. i. 28.

⁵ Gen. ii. 18.

⁶ Gen. i. 26, 27, 28, 29; iii. 8.

⁷ Gen. ii. 3.

⁸ Gal. iii. 12. Rom. x. 5,

⁹ Gen. ii. 9.

¹⁰ Gen. ii. 17.

¹¹ Gen. iii. 6, 7, 8, 13. Eccl. vii. 29. 2 Cor. xi. 3.

¹² Acts xvii. 26.

¹³ Gen. ii. 16, 17. Cf. Rom. v. 12-20, and 1 Cor. xv. 21, 22.

¹⁴ Rom. v. 12; iii. 23.

¹⁵ 1 John iii. 4. Gal. iii. 10 12.

sisteth in the guilt of Adam's first sin,¹ the want of that righteousness wherein he was created, and the corruption of his nature, whereby he is utterly indisposed, disabled, and made opposite unto all that is spiritually good, and wholly inclined to all evil, and that continually;² which is commonly called Original Sin, and from which do proceed all actual transgressions.³

Q. 26. *How is original sin conveyed from our first parents unto their posterity?*

A. Original sin is conveyed from our first parents unto their posterity by natural generation, so as all that proceed from them in that way are conceived and born in sin.⁴

Q. 27. *What misery did the fall bring upon mankind?*

A. The fall brought upon mankind the loss of communion with God,⁵ his displeasure and curse; so as we are by nature children of wrath,⁶ bond slaves to Satan,⁷ and justly liable to all punishments in this world, and that which is to come.⁸

Q. 28. *What are the punishments of sin in this world?*

A. The punishments of sin in this world are either inward, as blindness of mind,⁹ a reprobate sense,¹⁰ strong delusions,¹¹ hardness of heart,¹² horror of conscience,¹³ and vile affections;¹⁴ or outward, as the curse of God upon the creatures for our sakes,¹⁵ and all other evils that befall us in our bodies, names, estates, relations, and employments;¹⁶ together with death itself.¹⁷

Q. 29. *What are the punishments of sin in the world to come?*

A. The punishments of sin in the world to come, are everlasting separation from the comfortable presence of God, and most grievous torments in soul and body, without intermission, in hell-fire for ever.¹⁸

¹ Rom. v. 12, 19.

² Rom. iii. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19. Eph. ii. 1, 2, 3. Rom. v. 6; viii. 7, 8. Gen. vi. 5.

³ James i. 14, 15. Matt. xv. 19.

⁴ Ps. li. 5. Job xiv. 4; xv. 14. John iii. 6.

⁵ Gen. iii. 8, 10, 24.

⁶ Eph. ii. 2, 3.

⁷ 2 Tim. ii. 26.

⁸ Gen. ii. 17. Lam. iii. 39. Rom. vi. 23. Matt. xxv. 41,

46. Jude 7.

⁹ Eph. iv. 18.

¹⁰ Rom. i. 28.

¹¹ 2 Thess. ii. 11.

¹² Rom. ii. 5.

¹³ Isa. xxxiii. 14. Gen. iv. 13. Matt. xxvii. 4.

¹⁴ Rom. i. 26.

¹⁵ Gen. iii. 17.

¹⁶ Deut. xxviii. 15-68.

¹⁷ Rom. vi. 21, 23.

¹⁸ 2 Thess. i. 9. Mark ix. 43, 44, 46, 48. Luke xvi. 24.

Q. 30. Doth God leave all mankind to perish in the estate of sin and misery?

A. God doth not leave all men to perish in the estate of sin and misery,¹ into which they fell by the breach of the first covenant, commonly called the Covenant of Works;² but of his mere love and mercy delivereth his elect out of it, and bringeth them into an estate of salvation by the second covenant, commonly called the Covenant of Grace.³

Q. 31. With whom was the covenant of grace made?

A. The covenant of grace was made with Christ as the second Adam, and in him with all the elect as his seed.⁴

Q. 32. How is the grace of God manifested in the second covenant?

A. The grace of God is manifested in the second covenant, in that he freely provideth and offereth to sinners a Mediator,⁵ and life and salvation by him;⁶ and requiring faith as the condition to interest them in him,⁷ promiseth and giveth his Holy Spirit⁸ to all his elect, to work in them that faith,⁹ with all other saving graces;¹⁰ and to enable them unto all holy obedience,¹¹ as the evidence of the truth of their faith¹² and thankfulness to God,¹³ and as the way which he hath appointed them to salvation.¹⁴

Q. 33. Was the covenant of grace always administered after one and the same manner?

A. The covenant of grace was not always administered after the same manner, but the administrations of it under the Old Testament were different from those under the New.¹⁵

Q. 34. How was the covenant of grace administered under the Old Testament?

A. The covenant of grace was administered under the Old Testament, by promises,¹⁶ prophecies,¹⁷ sacrifices,¹⁸ circum-

¹ 1 Thess. v. 9.

² Gal. iii. 10, 12.

³ Tit. iii. 4, 5, 6, 7. Gal. iii. 21. Rom. iii. 20, 21, 22.

⁴ Gal. iii. 16. [Rom. v. 15-21.] Isa. liii. 10, 11.

⁵ Gen. iii. 15. Isa. xlii. 6. John vi. 27.

⁶ 1 John v. 11, 12.

⁷ John iii. 16; i. 12.

⁸ Prov. i. 23.

⁹ 2 Cor. iv. 13.

¹⁰ Gal. v. 22, 23.

¹¹ Ezek. xxxvi. 27.

¹² James ii. 18, 22.

¹³ 2 Cor. v. 14, 15.

¹⁴ Eph. ii. 10.

¹⁵ 2 Cor. iii. 6, 7, 8, 9.

¹⁶ Rom. xv. 8.

¹⁷ Acts iii. 20, 24.

¹⁸ Heb. x. 1.

cision,¹ the passover,² and other types and ordinances, which did all fore-signify Christ then to come, and were for that time sufficient to build up the elect in faith in the promised Messiah,³ by whom they then had full remission of sin, and eternal salvation.⁴

Q. 35. How is the covenant of grace administered under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same covenant of grace was and still is to be administered in the preaching of the word,⁵ and the administration of the sacraments of baptism⁶ and the Lord's supper;⁷ in which grace and salvation are held forth in more fulness, evidence, and efficacy, to all nations.⁸

Q. 36. Who is the Mediator of the covenant of grace?

A. The only Mediator of the covenant of grace is the Lord Jesus Christ,⁹ who, being the eternal Son of God, of one substance and equal with the Father,¹⁰ in the fulness of time became man,¹¹ and so was and continues to be God and man, in two entire distinct natures, and one person, for ever.¹²

Q. 37. How did Christ, being the Son of God, become man?

A. Christ the Son of God became man, by taking to himself a true body, and a reasonable soul,¹³ being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance, and born of her,¹⁴ yet without sin.¹⁵

Q. 38. Why was it requisite that the Mediator should be God?

A. It was requisite that the Mediator should be God, that he might sustain and keep the human nature from sinking under the infinite wrath of God, and the power of death;¹⁶ give worth and efficacy to his sufferings, obedience, and intercession;¹⁷ and to satisfy God's justice,¹⁸ procure his

¹ Rom. iv. 11.

² 1 Cor. v. 7.

³ [Heb. viii., ix., x.] Heb. xi. 13.

⁴ Gal. iii. 7, 8, 9, 14.

⁵ Mark xvi. 15.

⁶ Matt. xxviii. 19, 20.

⁷ 1 Cor. xi. 23, 24, 25.

⁸ 2 Cor. iii. 6-18. Heb. viii. 6, 10, 11. Matt. xxviii. 19.

⁹ 1 Tim. ii. 5.

¹⁰ John i. 1, 14; x. 30. Phil. ii. 6.

¹¹ Gal. iv. 4.

¹² Luke i. 35. Rom. ix. 5. Col. ii. 9. Heb. vii. 24, 25.

¹³ John i. 14. Matt. xxvi. 38.

¹⁴ Luke i. 27, 31, 35, 42. Gal. iv. 4.

¹⁵ Heb. iv. 15; vii. 26.

¹⁶ Acts ii. 24, 25. Rom. i. 4. Cf. Rom. iv. 25. Heb. ix. 14.

¹⁷ Acts xx. 28. Heb. ix. 14; vii. 25, 26, 27, 28.

¹⁸ Rom. iii. 24, 25, 26.

favour,¹ purchase a peculiar people,² give his Spirit to them,³ conquer all their enemies,⁴ and bring them to everlasting salvation.⁵

Q. 39. *Why was it requisite that the Mediator should be man?*

A. It was requisite that the Mediator should be man, that he might advance our nature,⁶ perform obedience to the law,⁷ suffer and make intercession for us in our nature,⁸ have a fellow-feeling of our infirmities;⁹ that we might receive the adoption of sons,¹⁰ and have comfort and access with boldness unto the throne of grace.¹¹

Q. 40. *Why was it requisite that the Mediator should be God and man in one person?*

A. It was requisite that the Mediator, who was to reconcile God and man, should himself be both God and man, and this in one person, that the proper works of each nature might be accepted of God for us,¹² and relied on by us, as the works of the whole person.¹³

Q. 41. *Why was our Mediator called Jesus?*

A. Our Mediator was called Jesus, because he saveth his people from their sins.¹⁴

Q. 42. *Why was our Mediator called Christ?*

A. Our Mediator was called Christ, because he was anointed with the Holy Ghost above measure;¹⁵ and so set apart, and fully furnished with all authority and ability,¹⁶ to execute the offices of prophet,¹⁷ priest,¹⁸ and king of his Church,¹⁹ in the estate both of his humiliation and exaltation.

Q. 43. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in his revealing to the church,²⁰ in all ages, by his Spirit and word,²¹ in divers

¹ Eph. i. 6. Matt. iii. 17.

² Tit. ii. 13, 14.

³ Gal. iv. 6.

⁴ Luke i. 68, 69, 71, 74.

⁵ Heb. v. 8, 9; ix. 11, 12, 13, 14, 15.

⁶ Heb. ii. 16.

⁷ Gal. iv. 4.

⁸ Heb. ii. 14; vii. 24, 25.

⁹ Heb. iv. 15.

¹⁰ Gal. iv. 5.

¹¹ Heb. iv. 16.

¹² Matt. i. 21, 23; iii. 17. Heb.

ix. 14.

¹³ 1 Pet. ii. 6.

¹⁴ Matt. i. 21.

¹⁵ John iii. 34. Ps. xlv. 7.

¹⁶ John vi. 27. Matt. xxviii. 18, 19, 20.

¹⁷ Acts iii. 21, 22. Luke iv. 18, 21.

¹⁸ Heb. v. 5, 6, 7; iv. 14, 15.

¹⁹ Ps. ii. 6. Matt. xxi. 5. Isa. ix. 6, 7. Phil. ii. 8, 9, 10, 11.

²⁰ John i. 18.

²¹ 1 Pet. i. 10, 11, 12.

ways of administration,¹ the whole will of God,² in all things concerning their edification and salvation.³

Q. 44. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering himself a sacrifice without spot to God,⁴ to be a reconciliation for the sins of his people;⁵ and in making continual intercession for them.⁶

Q. 45. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in calling out of the world a people to himself,⁷ and giving them officers,⁸ laws,⁹ and censures, by which he visibly governs them;¹⁰ in bestowing saving grace upon his elect,¹¹ rewarding their obedience,¹² and correcting them for their sins,¹³ preserving and supporting them under all their temptations and sufferings,¹⁴ restraining and overcoming all their enemies,¹⁵ and powerfully ordering all things for his own glory,¹⁶ and their good;¹⁷ and also in taking vengeance on the rest, who know not God, and obey not the gospel.¹⁸

Q. 46. *What was the estate of Christ's humiliation?*

A. The estate of Christ's humiliation was that low condition, wherein he for our sakes, emptying himself of his glory, took upon him the form of a servant, in his conception and birth, life, death, and after his death, until his resurrection.¹⁹

Q. 47. *How did Christ humble himself in his conception and birth?*

A. Christ humbled himself in his conception and birth, in that, being from all eternity the Son of God, in the bosom of the Father, he was pleased in the fulness of time to become the son of man, made of a woman of low estate, and to be born of her; with divers circumstances of more than ordinary abasement.²⁰

¹ Heb. i. 1, 2.

² John xv. 15.

³ Acts xx. 32. Eph. iv. 11, 12, 13. John xx. 31.

⁴ Heb. ix. 14, 28.

⁵ Heb. ii. 17.

⁶ Heb. vii. 25.

⁷ Acts xv. 14, 15, 16. Isa. lv. 4, 5. Gen. xlix. 10. Ps. cx. 3.

⁸ Eph. iv. 11, 12. 1 Cor. xii. 28.

⁹ Isa. xxxiii. 22.

¹⁰ Matt. xviii. 17, 18. 1 Cor. v. 4, 5.

¹¹ Acts v. 31.

¹² Rev. xxii. 12; ii. 10.

¹³ Rev. iii. 19.

¹⁴ Isa. lxiii. 9.

¹⁵ 1 Cor. xv. 25. Ps. cx.

¹⁶ Rom. xiv. 10, 11.

¹⁷ Rom. viii. 28.

¹⁸ Thess. i. 8, 9. Ps. ii. 8, 9.

¹⁹ Phil. ii. 6, 7, 8. Luke i. 31.

2 Cor. viii. 9. Acts ii. 24.

²⁰ John i. 14, 18. Gal. iv. 4. Luke ii. 7.

Q. 48. *How did Christ humble himself in his life?*

A. Christ humbled himself in his life, by subjecting himself to the law,¹ which he perfectly fulfilled;² and by conflicting with the indignities of the world,³ temptations of Satan,⁴ and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition.⁵

Q. 49. *How did Christ humble himself in his death?*

A. Christ humbled himself in his death, in that having been betrayed by Judas,⁶ forsaken by his disciples,⁷ scorned and rejected by the world,⁸ condemned by Pilate, and tormented by his persecutors;⁹ having also conflicted with the terrors of death, and the powers of darkness, felt and borne the weight of God's wrath,¹⁰ he laid down his life an offering for sin,¹¹ enduring the painful, shameful, and cursed death of the cross.¹²

Q. 50. *Wherein consisted Christ's humiliation after his death?*

A. Christ's humiliation after his death consisted in his being buried,¹³ and continuing in the state of the dead, and under the power of death till the third day;¹⁴ which hath been otherwise expressed in these words, *He descended into hell.*

Q. 51. *What was the estate of Christ's exaltation?*

A. The estate of Christ's exaltation comprehendeth his resurrection,¹⁵ ascension,¹⁶ sitting at the right hand of the Father,¹⁷ and his coming again to judge the world.¹⁸

Q. 52. *How was Christ exalted in his resurrection?*

A. Christ was exalted in his resurrection, in that, not having seen corruption in death (of which it was not possible for him to be held),¹⁹ and having the very same body in

¹ Gal. iv. 4.

² Matt. v. 17. Rom. v. 19.

³ Ps. xxii. 6. Heb. xii. 2, 3.

⁴ Matt. iv. 1-12. Luke iv. 13.

⁵ Heb. ii. 17, 18; iv. 15. Isa. lii. 13, 14.

⁶ Matt. xxvii. 4.

⁷ Matt. xxvi. 56.

⁸ Isa. liii. 2, 3.

⁹ Matt. xxvii. 26-50. John xix. 34.

¹⁰ Luke xxii. 44. Matt. xxvii. 46.

¹¹ Isa. liii. 10.

¹² Phil. ii. 8. Heb. xii. 2. Gal. iii. 13.

¹³ 1 Cor. xv. 3, 4.

¹⁴ Ps. xvi. 10. Cf. Acts ii. 24, 25, 26, 27, 31. Rom. vi. 9. Matt. xii. 40.

¹⁵ 1 Cor. xv. 4.

¹⁶ Mark xvi. 19.

¹⁷ Eph. i. 20.

¹⁸ Acts i. 11; xvii. 31.

¹⁹ Acts ii. 24, 27.

which he suffered, with the essential properties thereof¹ (but without mortality, and other common infirmities belonging to this life), really united to his soul,² he rose again from the dead the third day by his own power;³ whereby he declared himself to be the Son of God,⁴ to have satisfied divine justice,⁵ to have vanquished death, and him that had the power of it,⁶ and to be Lord of quick and dead:⁷ all which he did as a public person,⁸ the head of his Church,⁹ for their justification,¹⁰ quickening in grace,¹¹ support against enemies,¹² and to assure them of their resurrection from the dead at the last day.¹³

Q. 53. *How was Christ exalted in his ascension?*

A. Christ was exalted in his ascension, in that having after his resurrection often appeared unto and conversed with his apostles, speaking to them of the things pertaining to the kingdom of God,¹⁴ and giving them commission to preach the gospel to all nations,¹⁵ forty days after his resurrection, he, in our nature, and as our head,¹⁶ triumphing over enemies,¹⁷ visibly went up into the highest heavens, there to receive gifts for men,¹⁸ to raise up our affections thither,¹⁹ and to prepare a place for us,²⁰ where himself is, and shall continue till his second coming at the end of the world.²¹

Q. 54. *How is Christ exalted in his sitting at the right hand of God?*

A. Christ is exalted in his sitting at the right hand of God, in that as God-man he is advanced to the highest favour with God the Father,²² with all fulness of joy,²³ glory,²⁴ and power over all things in heaven and earth;²⁵ and doth gather and defend his church, and subdue their enemies; furnisheth his

¹ Luke xxiv. 39.

² Rom. vi. 9. Rev. i. 18.

³ John x. 18.

⁴ Rom. i. 4.

⁵ Rom. viii. 34.

⁶ Heb. ii. 14.

⁷ Rom. xiv. 9.

⁸ 1 Cor. xv. 21, 22.

⁹ Eph. i. 20, 22, 23. Col. i. 18.

¹⁰ Rom. iv. 25.

¹¹ Eph. ii. 1, 5, 6. Col. ii. 12.

¹² 1 Cor. xv. 25, 26, 27.

¹³ 1 Cor. xv. 20.

¹⁴ Acts i. 2, 3.

¹⁵ Matt. xxviii. 19, 20.

¹⁶ Heb. vi. 20.

¹⁷ Eph. iv. 8.

¹⁸ Acts i. 9, 10, 11. Eph. iv. 10.
Ps. lxxviii. 18.

¹⁹ Col. iii. 1, 2.

²⁰ John xiv. 3.

²¹ Acts iii. 21.

²² Phil. ii. 9.

²³ Acts ii. 28. Cf. Ps. xvi. 11.

²⁴ John xvii. 5.

²⁵ Eph. i. 22. 1 Pet. iii. 22.

ministers and people with gifts and graces,¹ and maketh intercession for them.²

Q. 55. How doth Christ make intercession?

A. Christ maketh intercession, by his appearing in our nature continually before the Father in heaven,³ in the merit of his obedience and sacrifice on earth,⁴ declaring his will to have it applied to all believers;⁵ answering all accusations against them,⁶ and procuring for them quiet of conscience, notwithstanding daily failings,⁷ access with boldness to the throne of grace,⁸ and acceptance of their persons⁹ and services.¹⁰

Q. 56. How is Christ to be exalted in his coming again to judge the world?

A. Christ is to be exalted in his coming again to judge the world, in that he, who was unjustly judged and condemned by wicked men,¹¹ shall come again at the last day in great power,¹² and in the full manifestation of his own glory, and of his Father's, with all his holy angels,¹³ with a shout, with the voice of the archangel, and with the trumpet of God,¹⁴ to judge the world in righteousness.¹⁵

Q. 57. What benefits hath Christ procured by his mediation?

A. Christ, by his mediation, hath procured redemption,¹⁶ with all other benefits of the covenant of grace.¹⁷

Q. 58. How do we come to be made partakers of the benefits which Christ hath procured?

A. We are made partakers of the benefits which Christ hath procured, by the application of them unto us,¹⁸ which is the work especially of God the Holy Ghost.¹⁹

Q. 59. Who are made partakers of redemption through Christ?

A. Redemption is certainly applied, and effectually communicated, to all those for whom Christ hath purchased it;²⁰

¹ Eph. iv. 10, 11, 12. Ps. cx.

² Rom. viii. 34.

³ Heb. ix. 12, 24.

⁴ Heb. i. 3.

⁵ John iii. 16; xvii. 9, 20, 24.

⁶ Rom. viii. 33, 34.

⁷ Rom. v. 1, 2. 1 John ii. 1, 2.

⁸ Heb. iv. 16.

⁹ Eph. i. 6.

¹⁰ 1 Pet. ii. 5.

¹¹ Acts iii. 14, 15.

¹² Matt. xxiv. 30.

¹³ Luke ix. 26. Matt. xxv. 31.

¹⁴ 1 Thess. iv. 16.

¹⁵ Acts xvii. 31.

¹⁶ Heb. ix. 12.

¹⁷ 2 Cor. i. 20.

¹⁸ John i. 11, 12.

¹⁹ Tit. iii. 5, 6.

²⁰ Eph. i. 13, 14. John vi. 37, 39; x. 15, 16.

who are in time by the Holy Ghost enabled to believe in Christ according to the gospel.¹

Q. 60. *Can they who have never heard the gospel, and so know not Jesus Christ, nor believe in him, be saved by their living according to the light of nature?*

A. They who, having never heard the gospel,² know not Jesus Christ,³ and believe not in him, cannot be saved,⁴ be they never so diligent to frame their lives according to the light of nature,⁵ or the laws of that religion which they profess;⁶ neither is there salvation in any other, but in Christ alone,⁷ who is the Saviour only of his body the church.⁸

Q. 61. *Are all they saved who hear the gospel, and live in the church?*

A. All that hear the gospel, and live in the visible church, are not saved; but they only who are true members of the church invisible.⁹

Q. 62. *What is the visible church?*

A. The visible church is a society made up of all such as in all ages and places of the world do profess the true religion,¹⁰ and of their children.¹¹

Q. 63. *What are the special privileges of the visible church?*

A. The visible church hath the privilege of being under God's special care and government;¹² of being protected and preserved in all ages, notwithstanding the opposition of all enemies;¹³ and of enjoying the communion of saints, the ordinary means of salvation,¹⁴ and offers of grace by Christ to all the members of it in the ministry of the gospel, testifying, that whosoever believes in him shall be saved,¹⁵ and excluding none that will come unto him.¹⁶

¹ Eph. ii. 8. 2 Cor. iv. 13.

² Rom. x. 14.

³ 2 Thess. i. 8, 9. Eph. ii. 12.
John i. 10, 11, 12.

⁴ John viii. 24. Mark xvi. 16.

⁵ 1 Cor. i. 20, 21, 22, 23, 24.

⁶ John iv. 22. Rom. ix. 31, 32.
Phil. iii. 4, 5, 6, 7, 8, 9.

⁷ Acts iv. 12.

⁸ Eph. v. 23.

⁹ John xii. 38, 39, 40. Rom. ix.
6. Matt. xxii. 14; vii. 21.
Rom. xi. 7.

¹⁰ 1 Cor. i. 2; xii. 13. Rom. xv.

9, 10, 11, 12. Rev. vii. 9. Ps.
ii. 8; xxii. 27, 28, 29, 30, 31;
xlv. 17. Matt. xxviii. 19, 20.
Isa. lix. 21.

¹¹ 1 Cor. vii. 14. Acts ii. 39.
Rom. xi. 16. Gen. xvii. 7.

¹² Isa. iv. 5, 6. 1 Tim. iv. 10.

¹³ Ps. cxv. Isa. xxxi. 4, 5. Zech.
xii. 2, 3, 4, 8, 9.

¹⁴ Acts ii. 39, 42.

¹⁵ Ps. cxlvii. 19, 20. Rom. ix. 4.
Eph. iv. 11, 12. Mark xvi.
15, 16.

¹⁶ John vi. 37.

Q. 64. *What is the invisible church?*

A. The invisible church is the whole number of the elect, that have been, are, or shall be gathered into one under Christ the head.¹

Q. 65. *What special benefits do the members of the invisible church enjoy by Christ?*

A. The members of the invisible church by Christ enjoy union and communion with him in grace and glory.²

Q. 66. *What is that union which the elect have with Christ?*

A. The union which the elect have with Christ is the work of God's grace,³ whereby they are spiritually and mystically, yet really and inseparably, joined to Christ as their head and husband;⁴ which is done in their effectual calling.⁵

Q. 67. *What is effectual calling?*

A. Effectual calling is the work of God's almighty power and grace,⁶ whereby (out of his free and special love to his elect, and from nothing in them moving him thereunto)⁷ he doth, in his accepted time, invite and draw them to Jesus Christ, by his word and Spirit;⁸ savingly enlightening their minds,⁹ renewing and powerfully determining their wills,¹⁰ so as they (although in themselves dead in sin) are hereby made willing and able freely to answer his call, and to accept and embrace the grace offered and conveyed therein.¹¹

Q. 68. *Are the elect only effectually called?*

A. All the elect, and they only, are effectually called;¹² although others may be, and often are, outwardly called by the ministry of the word,¹³ and have some common operations of the Spirit;¹⁴ who, for their wilful neglect and contempt of the grace offered to them, being justly left in their unbelief, do never truly come to Jesus Christ.¹⁵

¹ Eph. i. 10, 22, 23. John x. 16; xi. 52.

² John xvii. 21. Eph. ii. 5, 6. John xvii. 24.

³ Eph. i. 22; ii. 6, 7, 8.

⁴ 1 Cor. vi. 17. John x. 28. Eph. v. 23, 30.

⁵ 1 Pet. v. 10. 1 Cor. i. 9.

⁶ John v. 25. Eph. i. 18, 19, 20. 2 Tim. i. 8, 9.

⁷ Tit. iii. 4, 5. Eph. ii. 4, 5, 7, 8, 9. Rom. ix. 11.

⁸ 2 Cor. v. 20. Cf. 2 Cor. vi. 1, 2.

John vi. 44. 2 Thess. ii. 13, 14.

⁹ Acts xxvi. 18. 1 Cor. ii. 10, 12.

¹⁰ Ezek. xi. 19; xxxvi. 26, 27. John vi. 45.

¹¹ Eph. ii. 5. Phil. ii. 13. Deut xxx. 6.

¹² Acts xiii. 48.

¹³ Matt. xxii. 14.

¹⁴ Matt. vii. 22; xiii. 20, 21. Heb. vi. 4, 5, 6.

¹⁵ John xii. 38, 39, 40. Acts xxviii. 25, 26, 27. John vi. 64, 65. Ps. lxxxi. 11, 12.

Q. 69. What is the communion in grace which the members of the invisible church have with Christ?

A. The communion in grace which the members of the invisible church have with Christ, is their partaking of the virtue of his mediation, in their justification,¹ adoption,² sanctification, and whatever else, in this life, manifests their union with him.³

Q. 70. What is justification?

A. Justification is an act of God's free grace unto sinners,⁴ in which he pardoneth all their sins, accepteth and accounteth their persons righteous in his sight;⁵ not for any thing wrought in them, or done by them,⁶ but only for the perfect obedience and full satisfaction of Christ, by God imputed to them,⁷ and received by faith alone.⁸

Q. 71. How is justification an act of God's free grace?

A. Although Christ, by his obedience and death, did make a proper, real, and full satisfaction to God's justice in the behalf of them that are justified;⁹ yet in as much as God accepteth the satisfaction from a surety, which he might have demanded of them, and did provide this surety, his own only Son,¹⁰ imputing his righteousness to them,¹¹ and requiring nothing of them for their justification but faith,¹² which also is his gift,¹³ their justification is to them of free grace.¹⁴

Q. 72. What is justifying faith?

A. Justifying faith is a saving grace,¹⁵ wrought in the heart of a sinner by the Spirit¹⁶ and word of God,¹⁷ whereby he, being convinced of his sin and misery, and of the disability in himself and all other creatures to recover him out of his lost condition,¹⁸ not only assenteth to the truth of the promise of the gospel,¹⁹ but receiveth and resteth upon Christ and his

¹ Rom. viii. 30.

² Eph. i. 5.

³ 1 Cor. i. 30.

⁴ Rom. iii. 22, 24, 25; iv. 5.

⁵ 2 Cor. v. 19, 21. Rom. iii. 22, 24, 25, 27, 28.

⁶ Tit. iii. 5, 7. Eph. i. 7.

⁷ Rom. v. 17, 18, 19; iv. 6, 7, 8.

⁸ Acts x. 43. Gal. ii. 16. Phil. iii. 9.

⁹ Rom. v. 8, 9, 10, 19.

¹⁰ 1 Tim. ii. 5, 6. Heb. x. 10. Matt. xx. 28. Dan. ix. 24, 26.

Isa. liii. 4, 5, 6, 10, 11, 12.

Heb. vii. 22. Rom. viii. 32.

1 Pet. i. 18, 19.

¹¹ 2 Cor. v. 21.

¹² Rom. iii. 24, 25.

¹³ Eph. ii. 8.

¹⁴ Eph. i. 7.

¹⁵ Heb. x. 39.

¹⁶ 2 Cor. iv. 13. Eph. i. 17, 18, 19.

¹⁷ Rom. x. 14, 17.

¹⁸ Acts ii. 37; xvi. 30. John xvi. 8, 9. Rom. v. 6. Eph. ii. 1. Acts iv. 12.

¹⁹ Eph. i. 13.

righteousness, therein held forth, for pardon of sin,¹ and for the accepting and accounting of his person righteous in the sight of God for salvation.²

Q. 73. How doth faith justify a sinner in the sight of God?

A. Faith justifies a sinner in the sight of God, not because of those other graces which do always accompany it, or of good works that are the fruits of it,³ nor as if the grace of faith, or any act thereof, were imputed to him for his justification;⁴ but only as it is an instrument by which he receiveth and applieth Christ and his righteousness.⁵

Q. 74. What is adoption?

A. Adoption is an act of the free grace of God,⁶ in and for his only Son Jesus Christ,⁷ whereby all those that are justified are received into the number of his children,⁸ have his name put upon them,⁹ the Spirit of his Son given to them,¹⁰ are under his fatherly care and dispensations,¹¹ admitted to all the liberties and privileges of the sons of God, made heirs of all the promises, and fellow-heirs with Christ in glory.¹²

Q. 75. What is sanctification?

A. Sanctification is a work of God's grace, whereby they whom God hath, before the foundation of the world, chosen to be holy, are in time, through the powerful operation of his Spirit¹³ applying the death and resurrection of Christ unto them,¹⁴ renewed in their whole man after the image of God;¹⁵ having the seeds of repentance unto life, and all other saving graces, put into their hearts,¹⁶ and those graces so stirred up, increased, and strengthened,¹⁷ as that they more and more die unto sin, and rise unto newness of life.¹⁸

Q. 76. What is repentance unto life?

A. Repentance unto life is a saving grace,¹⁹ wrought in the

¹ John i. 12. Acts xvi. 31; x. 43.

² Phil. iii. 9. Acts xv. 11.

³ Gal. iii. 11. Rom. iii. 28.

⁴ Rom. iv. 5. Cf. Rom. x. 10.

⁵ John i. 12. Phil. iii. 9. Gal. ii. 16.

⁶ 1 John iii. 1.

⁷ Eph. i. 5. Gal. iv. 4, 5.

⁸ John i. 12.

⁹ 2 Cor. vi. 18. Rev. iii. 12.

¹⁰ Gal. iv. 6.

¹¹ Ps. ciii. 13. Prov. xiv. 26. Matt. vi. 32.

¹² Heb. vi. 12. Rom. viii. 17.

¹³ Eph. i. 4. 1 Cor. vi. 11. 2 Thess. ii. 13.

¹⁴ Rom. vi. 4, 5, 6.

¹⁵ Eph. iv. 23, 24.

¹⁶ Acts xi. 18. 1 John iii. 9.

¹⁷ Jude 20. Heb. vi. 11, 12. Eph. iii. 16, 17, 18, 19. Col. i. 10, 11.

¹⁸ Rom. vi. 4, 6, 14. Gal. v. 24.

¹⁹ 2 Tim. ii. 25.

heart of a sinner by the Spirit¹ and word of God,² whereby out of the sight and sense, not only of the danger,³ but also of the filthiness and odiousness of his sins,⁴ and upon the apprehension of God's mercy in Christ to such as are penitent,⁵ he so grieves for⁶ and hates his sins,⁷ as that he turns from them all to God,⁸ purposing and endeavouring constantly to walk with him in all the ways of new obedience.⁹

Q. 77. *Wherein do justification and sanctification differ?*

A. Although sanctification be inseparably joined with justification,¹⁰ yet they differ, in that God in justification imputeth the righteousness of Christ;¹¹ in sanctification his Spirit infuseth grace, and enableth to the exercise thereof;¹² in the former, sin is pardoned;¹³ in the other, it is subdued:¹⁴ the one doth equally free all believers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation;¹⁵ the other is neither equal in all,¹⁶ nor in this life perfect in any,¹⁷ but growing up to perfection.¹⁸

Q. 78. *Whence ariseth the imperfection of sanctification in believers?*

A. The imperfection of sanctification in believers ariseth from the remnants of sin abiding in every part of them, and the perpetual lustings of the flesh against the spirit; whereby they are often foiled with temptations, and fall into many sins,¹⁹ are hindered in all their spiritual services,²⁰ and their best works are imperfect and defiled in the sight of God.²¹

Q. 79. *May not true believers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of grace?*

A. True believers, by reason of the unchangeable love of God,²² and his decree and covenant to give them persever-

¹ Zech. xii. 10.

² Acts xi. 18, 20, 21.

³ Ezek. xviii. 28, 30, 32. Luke xv. 17, 18. Hos. ii. 6, 7.

⁴ Ezek. xxxvi. 31. Isa. xxx. 22.

⁵ Joel ii. 12, 13.

⁶ Jer. xxxi. 18, 19.

⁷ 2 Cor. vii. 11.

⁸ Acts xxvi. 18. Ezek. xiv. 6.

1 Kings viii. 47, 48.

⁹ Ps. cxix. 6, 59, 128. Luke i. 6. 2 Kings xxiii. 25.

¹⁰ 1 Cor. vi. 11; i. 30.

¹¹ Rom. iv. 6, 8.

¹² Ezek. xxxvi. 27.

¹³ Rom. iii. 24, 25.

¹⁴ Rom. vi. 6, 14.

¹⁵ Rom. viii. 33, 34.

¹⁶ 1 John ii. 12, 13, 14. Heb. v. 12, 13, 14.

¹⁷ 1 John i. 8, 10.

¹⁸ 2 Cor. vii. 1. Phil. iii. 12, 13, 14.

¹⁹ Rom. vii. 18, 23. Mark xiv. 66-72. Gal. ii. 11, 12.

²⁰ Heb. xii. 1.

²¹ Isa. lxiv. 6. Exod. xxviii. 38.

²² Jer. xxxi. 3.

ance,¹ their inseparable union with Christ,² his continual intercession for them,³ and the Spirit and seed of God abiding in them,⁴ can neither totally nor finally fall away from the state of grace,⁵ but are kept by the power of God through faith unto salvation.⁶

Q. 80. *Can true believers be infallibly assured that they are in the estate of grace, and that they shall persevere therein unto salvation?*

A. Such as truly believe in Christ, and endeavour to walk in all good conscience before him,⁷ may, without extraordinary revelation, by faith grounded upon the truth of God's promises, and by the Spirit enabling them to discern in themselves those graces to which the promises of life are made,⁸ and bearing witness with their spirits that they are the children of God,⁹ be infallibly assured that they are in the estate of grace, and shall persevere therein unto salvation.¹⁰

Q. 81. *Are all true believers at all times assured of their present being in the estate of grace, and that they shall be saved?*

A. Assurance of grace and salvation not being of the essence of faith,¹¹ true believers may wait long before they obtain it;¹² and, after the enjoyment thereof, may have it weakened and intermitted, through manifold distempers, sins, temptations, and desertions;¹³ yet are they never left without such a presence and support of the Spirit of God as keeps them from sinking into utter despair.¹⁴

Q. 82. *What is the communion in glory which the members of the invisible church have with Christ?*

A. The communion in glory which the members of the invisible church have with Christ, is in this life,¹⁵ immediately

¹ 2 Tim. ii. 19. Heb. xiii. 20, 21. 2 Sam. xxiii. 5.

² 1 Cor. i. 8, 9.

³ Heb. vii. 25. Luke xxii. 32.

⁴ 1 John iii. 9; ii. 27.

⁵ Jer. xxxii. 40. John x. 28.

⁶ 1 Pet. i. 5.

⁷ 1 John ii. 3.

⁸ 1 Cor. ii. 12. 1 John iii. 14, 18, 19, 21, 24; iv. 13, 16.

Heb. vi. 11, 12.

⁹ Rom. viii. 16.

¹⁰ 1 John v. 13.

¹¹ Eph. i. 13.

¹² Isa. l. 10. Ps. lxxxviii.

¹³ [Ps. lxxvii. 1-12.] Cant. v. 2, 3, 6. Ps. li. 8, 12; xxxi. 22; xxii. 1.

¹⁴ 1 John iii. 9. Job xiii. 15. Ps. lxxiii. 15, 23. Isa. liv. 7, 8, 9, 10.

¹⁵ 2 Cor. iii. 18.

after death,¹ and at last perfected at the resurrection and day of judgment.²

Q. 83. *What is the communion in glory with Christ which the members of the invisible church enjoy in this life?*

A. The members of the invisible church have communicated to them in this life the first-fruits of glory with Christ, as they are members of him their head, and so in him are interested in that glory which he is fully possessed of;³ and, as an earnest thereof, enjoy the sense of God's love,⁴ peace of conscience, joy in the Holy Ghost, and hope of glory;⁵ as, on the contrary, sense of God's revenging wrath, horror of conscience, and a fearful expectation of judgment, are to the wicked the beginning of their torments which they shall endure after death.⁶

Q. 84. *Shall all men die?*

A. Death being threatened as the wages of sin,⁷ it is appointed unto all men once to die;⁸ for that all have sinned.⁹

Q. 85. *Death, being the wages of sin, why are not the righteous delivered from death, seeing all their sins are forgiven in Christ?*

A. The righteous shall be delivered from death itself at the last day, and even in death are delivered from the sting and curse of it;¹⁰ so that, although they die, yet it is out of God's love,¹¹ to free them perfectly from sin and misery,¹² and to make them capable of further communion with Christ, in glory, which they then enter upon.¹³

Q. 86. *What is the communion in glory with Christ, which the members of the invisible church enjoy immediately after death?*

A. The communion in glory with Christ, which the members of the invisible church enjoy immediately after death, is, in that their souls are then made perfect in holiness,¹⁴ and re-

¹ Luke xxiii. 43.

² 1 Thessa. iv. 17.

³ Eph. ii. 5, 6.

⁴ Rom. v. 5. Cf. 2 Cor. i. 22.

⁵ Rom. v. 1, 2; xiv. 17.

⁶ Gen. iv. 13. Matt. xxvii. 4.

Heb. x. 27. Rom. ii. 9.

Mark ix. 44.

⁷ Rom. vi. 23.

⁸ Heb. ix. 27.

⁹ Rom. v. 12.

¹⁰ 1 Cor. xv. 26, 55, 56, 57.

Heb. ii. 15.

¹¹ Isa. lvii. 1, 2. 2 Kings xxii. 20.

¹² Rev. xiv. 13. Eph. v. 27.

¹³ Luke xxiii. 43. Phil. i. 23.

¹⁴ Heb. xii. 23.

ceived into the highest heavens,¹ where they behold the face of God in light and glory,² waiting for the full redemption of their bodies,³ which even in death continue united to Christ,⁴ and rest in their graves as in their beds,⁵ till at the last day they be again united to their souls.⁶ Whereas the souls of the wicked are at their death cast into hell, where they remain in torments and utter darkness, and their bodies kept in their graves, as in their prisons, till the resurrection and judgment of the great day.⁷

Q. 87. What are we to believe concerning the resurrection?

A. We are to believe, that at the last day there shall be a general resurrection of the dead, both of the just and unjust :⁸ when they that are then found alive shall in a moment be changed ; and the self-same bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ.⁹ The bodies of the just, by the Spirit of Christ, and by virtue of his resurrection as their head, shall be raised in power, spiritual, incorruptible, and made like to his glorious body ;¹⁰ and the bodies of the wicked shall be raised up in dishonour by him, as an offended judge.¹¹

Q. 88. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the general and final judgment of angels and men ;¹² the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the coming of the Lord.¹³

Q. 89. What shall be done to the wicked at the day of judgment?

A. At the day of judgment, the wicked shall be set on Christ's left hand,¹⁴ and, upon clear evidence, and full con-

¹ 2 Cor. v. 1, 6, 8. Phil. i. 23.
Cf. Acts iii. 21 and Eph. iv. 10.

² 1 John iii. 2. 1 Cor. xiii. 12.

³ Rom. viii. 23. Ps. xvi. 9.

⁴ 1 Thess. iv. 14.

⁵ Isa. lvii. 2.

⁶ Job xix. 26, 27.

⁷ Luke xvi. 23, 24. Acts i. 25.
Jude 6, 7.

⁸ Acts xxiv. 15.

⁹ 1 Cor. xv. 51, 52, 53. 1

Thess. iv. 15, 16, 17. John v. 28, 29.

¹⁰ 1 Cor. xv. 21, 22, 23, 42, 43, 44. Phil. iii. 21.

¹¹ John v. 27, 28, 29. Matt. xxv. 33.

¹² 2 Pet. ii. 4. Jude 6, 7, 14, 15. Matt. xxv. 46.

¹³ Matt. xxiv. 36, 42, 44. Luke xxi. 35, 36.

¹⁴ Matt. xxv. 33.

viction of their own consciences,¹ shall have the fearful but just sentence of condemnation pronounced against them;² and thereupon shall be cast out from the favourable presence of God, and the glorious fellowship with Christ, his saints, and all his holy angels, into hell, to be punished with unspeakable torments, both of body and soul, with the devil and his angels for ever.³

Q. 90. *What shall be done to the righteous at the day of judgment?*

A. At the day of judgment, the righteous, being caught up to Christ in the clouds,⁴ shall be set on his right hand, and there openly acknowledged and acquitted,⁵ shall join with him in the judging of reprobate angels and men,⁶ and shall be received into heaven,⁷ where they shall be fully and for ever freed from all sin and misery;⁸ filled with inconceivable joys,⁹ made perfectly holy and happy both in body and soul, in the company of innumerable saints and holy angels,¹⁰ but especially in the immediate vision and fruition of God the Father, of our Lord Jesus Christ, and of the Holy Spirit, to all eternity.¹¹ And this is the perfect and full communion, which the members of the invisible church shall enjoy with Christ in glory, at the resurrection and day of judgment.

HAVING SEEN WHAT THE SCRIPTURES PRINCIPALLY TEACH US TO BELIEVE CONCERNING GOD, IT FOLLOWS TO CONSIDER WHAT THEY REQUIRE AS THE DUTY OF MAN.

Q. 91. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will.¹²

Q. 92. *What did God at first reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to Adam in the estate of innocence, and to all mankind in him, besides a special com-

¹ Rom. ii. 15, 16.

² Matt. xxv. 41, 42, 43.

³ Luke xvi. 26. 2 Thess. i. 8, 9.

⁴ 1 Thess. iv. 17.

⁵ Matt. xxv. 33; x. 32.

⁶ 1 Cor. vi. 2, 3.

⁷ Matt. xxv. 34, 46.

⁸ Eph. v. 27. Rev. xiv. 13.

⁹ Ps. xvi. 11.

¹⁰ Heb. xii. 22, 23.

¹¹ 1 John iii. 2. 1 Cor. xiii. 12.

1 Thess. iv. 17, 18.

¹² Rom. xii. 1, 2. Micah vi. 8.

1 Sam. xv. 22

mand not to eat of the fruit of the tree of the knowledge of good and evil, was the moral law.¹

Q. 93. What is the moral law?

A. The moral law is the declaration of the will of God to mankind, directing and binding every one to personal, perfect, and perpetual conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body,² and in performance of all those duties of holiness and righteousness which he oweth to God and man:³ promising life upon the fulfilling, and threatening death upon the breach of it.⁴

Q. 94. Is there any use of the moral law to man since the fall?

A. Although no man, since the fall, can attain to righteousness and life by the moral law;⁵ yet there is great use thereof, as well common to all men, as peculiar either to the unregenerate, or the regenerate.⁶

Q. 95. Of what use is the moral law to all men?

A. The moral law is of use to all men, to inform them of the holy nature and will of God,⁷ and of their duty, binding them to walk accordingly;⁸ to convince them of their disability to keep it, and of the sinful pollution of their nature, hearts, and lives;⁹ to humble them in the sense of their sin and misery,¹⁰ and thereby help them to a clearer sight of the need they have of Christ,¹¹ and of the perfection of his obedience.¹²

Q. 96. What particular use is there of the moral law to unregenerate men?

A. The moral law is of use to unregenerate men, to awaken their consciences to flee from wrath to come,¹³ and to drive them to Christ;¹⁴ or, upon their continuance in the estate and way of sin, to leave them inexcusable,¹⁵ and under the curse thereof.¹⁶

¹ Gen. i. 26, 27. Rom. ii. 14, 15; x. 5. Gen. ii. 17.

² Deut. v. 1, 2, 3, 31, 33. Luke x. 26, 27. Gal. iii. 10. 1 Thess. v. 23.

³ Luke i. 75. Acts xxiv. 16.

⁴ Rom. x. 5. Gal. iii. 10, 12.

⁵ Rom. viii. 3. Gal. ii. 16.

⁶ 1 Tim. i. 8.

⁷ Lev. xi. 44, 45; xx. 7, 8.

Rom. vii. 12.

⁸ Micah vi. 8. James ii. 10, 11.

⁹ Ps. xix. 11, 12. Rom. iii. 20; vii. 7.

¹⁰ Rom. iii. 9, 23.

¹¹ Gal. iii. 21, 22.

¹² Rom. x. 4.

¹³ 1 Tim. i. 9, 10.

¹⁴ Gal. iii. 24.

¹⁵ Rom. i. 20. Cf. Rom. ii. 15.

¹⁶ Gal. iii. 10.

Q. 97. What special use is there of the moral law to the regenerate?

A. Although they that are regenerate, and believe in Christ, be delivered from the moral law as a covenant of works,¹ so as thereby they are neither justified² nor condemned;³ yet, besides the general uses thereof common to them with all men, it is of special use, to show them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good;⁴ and thereby to provoke them to more thankfulness,⁵ and to express the same in their greater care to conform themselves thereunto as the rule of their obedience.⁶

Q. 98. Where is the moral law summarily comprehended?

A. The moral law is summarily comprehended in the ten commandments, which were delivered by the voice of God upon Mount Sinai, and written by him in two tables of stone;⁷ and are recorded in the twentieth chapter of Exodus. The four first commandments containing our duty to God, and the other six our duty to man.⁸

Q. 99. What rules are to be observed for the right understanding of the ten commandments?

A. For the right understanding of the ten commandments, these rules are to be observed:

1. That the law is perfect, and bindeth every one to full conformity in the whole man unto the righteousness thereof, and unto entire obedience for ever; so as to require the utmost perfection of every duty, and to forbid the least degree of every sin.⁹

2. That it is spiritual, and so reacheth the understanding, will, affections, and all other powers of the soul; as well as words, works, and gestures.¹⁰

3. That one and the same thing, in divers respects, is required or forbidden in several commandments.¹¹

¹ Rom. vi. 14; vii. 4, 6. Gal. iv. 4, 5.

² Rom. iii. 20.

³ Gal. v. 23. Rom. viii. 1.

⁴ Rom. vii. 24, 25. Gal. iii. 13, 14. Rom. viii. 3, 4.

⁵ Luke i. 68, 69, 74, 75. Col. i. 12, 13, 14.

⁶ Rom. vii. 22; xii. 2. Tit. ii. 11, 12, 13, 14.

⁷ Deut. x. 4. Exod. xxxiv. 1, 2, 3, 4.

⁸ Matt. xxii. 37, 38, 39, 40.

⁹ Ps. xix. 7. James ii. 10. Matt. v. 21-48.

¹⁰ Rom. vii. 14. Deut. vi. 5. Cf. Matt. xxii. 37, 38, 39.

¹¹ Col. iii. 5. Amos viii. 5. Prov. i. 19. 1 Tim. vi. 10.

4. That as, where a duty is commanded, the contrary sin is forbidden;¹ and, where a sin is forbidden, the contrary duty is commanded;² so, where a promise is annexed, the contrary threatening is included;³ and, where a threatening is annexed, the contrary promise is included.⁴

5. That what God forbids, is at no time to be done;⁵ what he commands, is always our duty;⁶ and yet every particular duty is not to be done at all times.⁷

6. That under one sin or duty, all of the same kind are forbidden or commanded; together with all the causes, means, occasions, and appearances thereof, and provocations thereunto.⁸

7. That what is forbidden or commanded to ourselves, we are bound, according to our places, to endeavour that it may be avoided or performed by others, according to the duty of their places.⁹

8. That in what is commanded to others, we are bound, according to our places and callings, to be helpful to them;¹⁰ and to take heed of partaking with others in what is forbidden them.¹¹

Q. 100. *What special things are we to consider in the ten commandments?*

A. We are to consider, in the ten commandments, the preface, the substance of the commandments themselves, and several reasons annexed to some of them, the more to enforce them.

Q. 101. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is contained in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*¹² Wherein God manifesteth his sovereignty, as being JEHOVAH, the

¹ Isa. lviii. 13. Deut. vi. 13.
Cf. Matt. iv. 9, 10; xv. 4, 5, 6.

² Matt. v. 21, 22, 23, 24. Eph. iv. 28.

³ Exod. xx. 12. Cf. Prov. xxx. 17.

⁴ Jer. xviii. 7, 8. Exod. xx. 7.
Cf. Ps. xv. 1, 4, 5, and xxiv. 4, 5.

⁵ Job xiii. 7, 8. Rom. iii. 8.
Job xxxvi. 21. Heb. xi. 25.

⁶ Deut. iv. 8, 9.

⁷ Matt. xii. 7.

⁸ Matt. v. 21, 22, 27, 28; xv. 4, 5, 6. Heb. x. 24, 25. 1 Thessa. v. 22. Jude 23. Gal. v. 26. Col. iii. 21.

⁹ Exod. xx. 10. Lev. xix. 17. Gen. xviii. 19. Josh. xxiv. 15. Deut. vi. 6, 7.

¹⁰ 2 Cor. i. 24.

¹¹ 1 Tim. v. 22. Eph. v. 11.

¹² Exod. xx. 2.

eternal, immutable, and almighty God ;¹ having his being in and of himself,² and giving being to all his words³ and works :⁴ and that he is a God in covenant, as with Israel of old, so with all his people ;⁵ who, as he brought them out of their bondage in Egypt, so he delivereth us from our spiritual thralldom ;⁶ and that therefore we are bound to take him for our God alone, and to keep all his commandments.⁷

Q. 102. *What is the sum of the four commandments which contain our duty to God ?*

A. The sum of the four commandments containing our duty to God, is, to love the Lord our God with all our heart, and with all our soul, and with all our strength, and with all our mind.⁸

Q. 103. *Which is the first commandment ?*

A. The first commandment is, *Thou shalt have no other gods before me.*⁹

Q. 104. *What are the duties required in the first commandment ?*

A. The duties required in the first commandment are, the knowing and acknowledging of God to be the only true God, and our God ;¹⁰ and to worship and glorify him accordingly,¹¹ by thinking,¹² meditating,¹³ remembering,¹⁴ highly esteeming,¹⁵ honouring,¹⁶ adoring,¹⁷ choosing,¹⁸ loving,¹⁹ desiring,²⁰ fearing of him ;²¹ believing him ;²² trusting,²³ hoping,²⁴ delighting,²⁵ rejoicing in him ;²⁶ being zealous for him ;²⁷ calling upon him, giving all praise and thanks,²⁸ and yielding all obedience and submission to him with the whole man ;²⁹ being careful

¹ Isa. xlv. 6.

² Exod. iii. 14.

³ Exod. vi. 3.

⁴ Acts xvii. 24, 28.

⁵ Gen. xvii. 7. Cf. Rom. iii. 29.

⁶ Luke i. 74, 75.

⁷ 1 Pet. i. 15, 16, 17, 18. Lev. xviii. 30 ; xix. 37.

⁸ Luke x. 27.

⁹ Exod. xx. 3.

¹⁰ 1 Chron. xxviii. 9. Deut. xxvi. 17. Isa. xliii. 10. Jer. xiv. 22.

¹¹ Ps. xcv. 6, 7. Matt. iv. 10. Ps. xxix. 2.

¹² Mal. iii. 16.

¹³ Ps. lxiii. 6.

¹⁴ Eccl. xii. 1.

¹⁵ Ps. lxxi. 19.

¹⁶ Mal. i. 6.

¹⁷ Isa. xlv. 23.

¹⁸ Josh. xxiv. 15, 22.

¹⁹ Deut. vi. 5.

²⁰ Ps. lxxiii. 25.

²¹ Isa. viii. 13.

²² Exod. xiv. 31.

²³ Isa. xxvi. 4.

²⁴ Ps. cxxx. 7.

²⁵ Ps. xxxvii. 4.

²⁶ Ps. xxxii. 11.

²⁷ Rom. xii. 11. Cf. Num. xxv. 11.

²⁸ Phil. iv. 6.

²⁹ Jer. vii. 23. James iv. 7.

in all things to please him,¹ and sorrowful when in any thing he is offended;² and walking humbly with him.³

Q. 105. *What are the sins forbidden in the first commandment?*

A. The sins forbidden in the first commandment are, Atheism, in denying, or not having a God;⁴ Idolatry, in having or worshipping more gods than one, or any with or instead of the true God;⁵ the not having and avouching him for God, and our God;⁶ the omission or neglect of any thing due to him, required in this commandment;⁷ ignorance,⁸ forgetfulness,⁹ misapprehensions,¹⁰ false opinions,¹¹ unworthy and wicked thoughts of him;¹² bold and curious searching into his secrets;¹³ all profaneness,¹⁴ hatred of God;¹⁵ self-love,¹⁶ self-seeking,¹⁷ and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part;¹⁸ vain credulity,¹⁹ unbelief,²⁰ heresy,²¹ misbelief,²² distrust,²³ despair,²⁴ incorrigibleness,²⁵ and insensibleness under judgments,²⁶ hardness of heart,²⁷ pride,²⁸ presumption,²⁹ carnal security,³⁰ tempting of God;³¹ using unlawful means,³² and trusting in lawful means;³³ carnal delights and joys;³⁴ corrupt, blind, and indiscreet zeal;³⁵ lukewarmness,³⁶ and deadness in the things of God;³⁷ estranging ourselves, and apostatizing from God;³⁸ praying, or giving any religious worship, to saints, angels,

¹ 1 John iii. 22.

² Jer. xxxi. 18. Ps. cxix. 136.

³ Micah vi. 8.

⁴ Ps. xiv. 1. Eph. ii. 12.

⁵ Jer. ii. 27, 28. Cf. 1 Thess. i. 9.

⁶ Ps. lxxxix. 11.

⁷ Isa. xliii. 22, 23, 24.

⁸ Jer. iv. 22. Hos. iv. 1, 6.

⁹ Jer. ii. 32.

¹⁰ Acts xvii. 23, 29.

¹¹ Isa. xl. 18.

¹² Ps. l. 21.

¹³ Deut. xxix. 29.

¹⁴ Tit. i. 16. Heb. xii. 16.

¹⁵ Rom. i. 30.

¹⁶ 2 Tim. iii. 2.

¹⁷ Phil. ii. 21.

¹⁸ 1 John ii. 15, 16. 1 Sam. ii. 29. Col. iii. 2, 5.

¹⁹ 1 John iv. 1.

²⁰ Heb. iii. 12.

²¹ Gal. v. 20. Tit. iii. 10.

²² Acts xxvi. 9.

²³ Ps. lxxviii. 22.

²⁴ Gen. iv. 13.

²⁵ Jer. v. 3.

²⁶ Isa. xlii. 25.

²⁷ Rom. ii. 5.

²⁸ Jer. xlii. 15.

²⁹ Ps. xix. 13.

³⁰ Zeph. i. 12.

³¹ Matt. iv. 7.

³² Rom. iii. 8.

³³ Jer. xvii. 5.

³⁴ 2 Tim. iii. 4.

³⁵ Gal. iv. 17. John xvi. 2.

Rom. x. 2. Luke ix. 54, 55.

³⁶ Rev. iii. 16.

³⁷ Rev. iii. 1.

³⁸ Ezek. xiv. 5. Isa. i. 4, 5

or any other creatures;¹ all compacts and consulting with the devil,² and hearkening to his suggestions;³ making men the lords of our faith and conscience;⁴ slighting and despising God and his commands;⁵ resisting and grieving of his Spirit,⁶ discontent and impatience at his dispensations, charging him foolishly for the evils he inflicts on us;⁷ and ascribing the praise of any good we either are, have, or can do, to fortune,⁸ idols,⁹ ourselves,¹⁰ or any other creature.¹¹

Q. 106. *What are we specially taught by these words [before me] in the first commandment?*

A. These words [*before me*], or before my face, in the first commandment, teach us, that God, who seeth all things, taketh special notice of, and is much displeased with, the sin of having any other God: that so it may be an argument to dissuade from it, and to aggravate it as a most impudent provocation:¹² as also to persuade us to do as in his sight, whatever we do in his service.¹³

Q. 107. *Which is the second commandment?*

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.*¹⁴

Q. 108. *What are the duties required in the second commandment?*

A. The duties required in the second commandment are, the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath instituted

¹ Rom. x. 13, 14. Hosea iv. 12.

Acts x. 25, 26. Rev. xix. 10.

Matt. iv. 10. Col. ii. 18.

Rom. i. 25.

² Lev. xx. 6. 1 Sam. xxviii. 7, 11. Cf. 1 Chron. x. 13, 14.

³ Acts v. 3.

⁴ 2 Cor. i. 24. Matt. xxiii. 9.

⁵ Deut. xxxii. 15. 2 Sam. xii. 9. Prov. xiii. 13.

⁶ Acts vii. 51. Eph. iv. 30.

⁷ Ps. lxxiii. 2, 3, 13, 14, 15, 22. Job. i. 22.

⁸ 1 Sam. vi. 7, 8, 9.

⁹ Dan. v. 23.

¹⁰ Deut. viii. 17. Dan. iv. 30.

¹¹ Hab. i. 16.

¹² Ezek. viii. 5, 6-18. Ps. xliv. 20, 21.

¹³ 1 Chron. xxviii. 9.

¹⁴ Exod. xx. 4, 5, 6.

in his word;¹ particularly prayer and thanksgiving in the name of Christ;² the reading, preaching, and hearing of the word;³ the administration and receiving of the sacraments;⁴ church government and discipline;⁵ the ministry and maintenance thereof;⁶ religious fasting;⁷ swearing by the name of God,⁸ and vowing unto him:⁹ as also the disapproving, detesting, opposing, all false worship;¹⁰ and, according to each one's place and calling, removing it, and all monuments of idolatry.¹¹

Q. 109. *What are the sins forbidden in the second commandment?*

A. The sins forbidden in the second commandment are, all devising,¹² counselling,¹³ commanding,¹⁴ using,¹⁵ and any wise approving, any religious worship not instituted by God himself;¹⁶ tolerating a false religion;¹⁷ the making any representation of God, of all or of any of the three persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever;¹⁸ all worshipping of it,¹⁹ or God in it or by it;²⁰ the making of any representation of feigned deities,²¹ and all worship of them, or service belonging to them;²² all superstitious devices,²³ corrupting the worship of God,²⁴ adding to it, or taking from it,²⁵ whether invented and taken up of ourselves,²⁶ or received by tradition from others,²⁷ though under the title of antiquity,²⁸ custom,²⁹ de-

¹ Deut. xxxii. 46, 47. Matt. xxviii. 20. Acts ii. 42. 1 Tim. vi. 13, 14.

² Phil. iv. 6. Eph. v. 20.

³ Deut. xvii. 18, 19. Acts xv. 21. 2 Tim. iv. 2. James i. 21, 22. Acts x. 33.

⁴ Matt. xxviii. 19. 1 Cor. xi. 23-30.

⁵ Matt. xviii. 15, 16, 17; xvi. 19. 1 Cor. v. ; xii. 28.

⁶ Eph. iv. 11, 12. 1 Tim. v. 17, 18. 1 Cor. ix. 7-15.

⁷ Joel ii. 12, 13. 1 Cor. vii. 5.

⁸ Deut. vi. 13.

⁹ Isa. xix. 21. Ps. lxxvi. 11.

¹⁰ Acts xvii. 16, 17. Ps. xvi. 4.

¹¹ Deut. vii. 5. Isa. xxx. 22.

¹² Numb. xv. 39.

¹³ Deut. xiii. 6, 7, 8.

¹⁴ Hosea v. 11. Micah vi. 16.

¹⁵ 1 Kings xi. 33; xii. 33.

¹⁶ Deut. xii. 30, 31, 32.

¹⁷ Deut. xiii. 6-12. Zech. xiii. 2, 3. Rev. ii. 2, 14, 15, 20; xvii. 12, 16, 17.

¹⁸ Deut. iv. 15, 16, 17, 18, 19. Acts xvii. 29. Rom. i. 21, 22, 23, 25.

¹⁹ Dan. iii. 18. Gal. iv. 8.

²⁰ Exod. xxxii. 5.

²¹ Exod. xxxii. 8.

²² 1 Kings xviii. 26, 28. Isa. lxv. 11.

²³ Acts xvii. 22. Col. ii. 21, 22, 23.

²⁴ Mal. i. 7, 8, 14.

²⁵ Deut. iv. 2.

²⁶ Ps. cvi. 39.

²⁷ Matt. xv. 9.

²⁸ 1 Pet. i. 18.

²⁹ Jer. xlv. 17.

votion,¹ good intent, or any other pretence whatsoever;² Simony;³ sacrilege;⁴ all neglect,⁵ contempt,⁶ hindering,⁷ and opposing the worship and ordinances which God hath appointed.⁸

Q. 110. *What are the reasons annexed to the second commandment, the more to enforce it?*

A. The reasons annexed to the second commandment, the more to enforce it, contained in these words, *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments;*⁹ are, besides God's sovereignty over us, and propriety in us,¹⁰ his fervent zeal for his own worship,¹¹ and his revengeful indignation against all false worship, as being a spiritual whoredom;¹² accounting the breakers of this commandment such as hate him, and threatening to punish them unto divers generations;¹³ and esteeming the observers of it such as love him and keep his commandments, and promising mercy to them unto many generations.¹⁴

Q. 111. *Which is the third commandment?*

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*¹⁵

Q. 112. *What is required in the third commandment?*

A. The third commandment requires, That the name of God, his titles, attributes,¹⁶ ordinances,¹⁷ the word,¹⁸ sacraments,¹⁹ prayer,²⁰ oaths,²¹ vows,²² lots,²³ his works,²⁴ and whatsoever else there is whereby he makes himself known,

¹ Isa. lxxv. 3, 4, 5. Gal. i. 13, 14.

² 1 Sam. xiii. 11, 12; xv. 21.

³ Acts viii. 18.

⁴ Rom. ii. 22. Mal. iii. 8.

⁵ Exod. iv. 24, 25, 26.

⁶ Matt. xxii. 5. Mal. i. 7, 13.

⁷ Matt. xxiii. 13.

⁸ Acts xiii. 44, 45. 1 Thess. ii. 15, 16.

⁹ Exod. xx. 5, 6.

¹⁰ Ps. xlv. 11. Rev. xv. 3, 4.

¹¹ Exod. xxxiv. 13, 14.

¹² 1 Cor. x. 20, 21, 22. Jer. vii. 18, 19, 20. Ezek. xvi. 26, 27.

Deut. xxxii. 16, 17, 18, 19, 20.

¹³ Hosea ii. 2, 3, 4.

¹⁴ Deut. v. 29.

¹⁵ Exod. xx. 7.

¹⁶ Matt. vi. 9. Deut. xxviii. 58. Ps. xxix. 2; lxviii. 4. Rev. xv. 3, 4.

¹⁷ Mal. i. 14. Eccl. v. 1.

¹⁸ Ps. cxxxviii. 2.

¹⁹ 1 Cor. xi. 24, 25, 28, 29.

²⁰ 1 Tim. ii. 8.

²¹ Jer. iv. 2.

²² Eccl. v. 2, 4, 5, 6.

²³ Acts i. 24, 26.

²⁴ Job xxxvi. 24.

be holily and reverently used in thought,¹ meditation,² word,³ and writing;⁴ by an holy profession,⁵ and answerable conversation,⁶ to the glory of God,⁷ and the good of ourselves,⁸ and others.⁹

Q. 113. *What are the sins forbidden in the third commandment?*

A. The sins forbidden in the third commandment are, the not using of God's name as is required;¹⁰ and the abuse of it in an ignorant,¹¹ vain,¹² irreverent, profane,¹³ superstitious,¹⁴ or wicked mentioning, or otherwise using his titles, attributes,¹⁵ ordinances,¹⁶ or works,¹⁷ by blasphemy,¹⁸ perjury;¹⁹ all sinful cursings,²⁰ oaths,²¹ vows,²² and lots;²³ violating of our oaths and vows, if lawful;²⁴ and fulfilling them, if of things unlawful;²⁵ murmuring and quarrelling at,²⁶ curious prying into,²⁷ and misapplying of God's decrees²⁸ and providences;²⁹ misinterpreting,³⁰ misapplying,³¹ or any way perverting the word, or any part of it,³² to profane jests,³³ curious or unprofitable questions, vain janglings, or the maintaining of false doctrines;³⁴ abusing it, the creatures, or any thing contained under the name of God, to charms,³⁵

¹ Mal. iii. 16.

² Ps. viii.

³ Col. iii. 17. Ps. cv. 2, 5.

⁴ Ps. cii. 18.

⁵ 1 Pet. iii. 15. Micah iv. 5.

⁶ Phil. i. 27.

⁷ 1 Cor. x. 31.

⁸ Jer. xxxii. 39.

⁹ 1 Pet. ii. 12.

¹⁰ Mal. ii. 2.

¹¹ Acts xvii. 23.

¹² Prov. xxx. 9.

¹³ Mal. i. 6, 7, 12; iii. 14.

¹⁴ 1 Sam. iv. 3, 4, 5. Jer. vii. 4, 9, 10, 14, 31. Col. ii. 20, 21, 22.

¹⁵ 2 Kings xviii. 30, 35. Exod. v. 2. Ps. cxxxix. 20.

¹⁶ Ps. l. 16, 17.

¹⁷ Isa. v. 12.

¹⁸ 2 Kings xix. 22. Lev. xxiv. 11.

¹⁹ Zech. v. 4; viii. 17.

²⁰ 1 Sam. xvii. 43. 2 Sam. xvi. 5.

²¹ Jer. v. 7; xxiii. 10.

²² Deut. xxiii. 18. Acts xxiii. 12, 14.

²³ Esth. iii. 7; ix. 24. Ps. xxii. 18.

²⁴ Ps. xxiv. 4. Ezek. xvii. 16, 18, 19.

²⁵ Mark vi. 26. 1 Sam. xxv. 22, 32, 33, 34.

²⁶ Rom. ix. 14, 19, 20.

²⁷ Deut. xxix. 29.

²⁸ Rom. iii. 5, 7; vi. 1, 2.

²⁹ Eccl. viii. 11; ix. 3. Ps. xxxix.

³⁰ Matt. v. 21-48.

³¹ Ezek. xiii. 22.

³² 2 Pet. iii. 16. Matt. xxii. 24-31.

³³ Isa. xxii. 13. Jer. xxiii. 34, 36, 38.

³⁴ 1 Tim. i. 4, 6, 7; vi. 4, 5, 20. 2 Tim. ii. 14. Tit. iii. 9.

³⁵ Deut. xviii. 10-14. Acts xix. 13.

or sinful lusts and practices;¹ the maligning,² scorning,³ reviling,⁴ or any wise opposing of God's truth, grace, and ways;⁵ making profession of religion in hypocrisy, or for sinister ends;⁶ being ashamed of it,⁷ or a shame to it, by unbecomable,⁸ unwise,⁹ unfruitful,¹⁰ and offensive walking,¹¹ or backsliding from it.¹²

Q. 114. *What reasons are annexed to the third commandment?*

A. The reasons annexed to the third commandment, in these words, [*The Lord thy God*], and, [*For the Lord will not hold him guiltless that taketh his name in vain*],¹³ are, because he is the Lord and our God, therefore his name is not to be profaned, or any way abused by us;¹⁴ especially because he will be so far from acquitting and sparing the transgressors of this commandment, as that he will not suffer them to escape his righteous judgment,¹⁵ albeit many such escape the censures and punishments of men.¹⁶

Q. 115. *Which is the fourth commandment?*

A. The fourth commandment is, *Remember the sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day, and hallowed it.*¹⁷

Q. 116. *What is required in the fourth commandment?*

A. The fourth commandment requireth of all men the sanctifying or keeping holy to God such set times as he hath

¹ 2 Tim. iv. 3, 4. Rom. xiii. 13, 14. 1 Kings xxi. 9, 10. Jude 4.

² Acts xiii. 45. 1 John iii. 12.

³ Ps. i. 1. 2 Pet. iii. 3.

⁴ 1 Pet. iv. 4.

⁵ Acts xiii. 45, 46, 50; iv. 18; xix. 9. 1 Thess. ii. 16. Heb. x. 29.

⁶ 2 Tim. iii. 5. Matt. xxiii. 14; vi. 1, 2, 5, 16.

⁷ Mark viii. 38.

⁸ Ps. lxxiii. 14, 15.

⁹ 1 Cor. vi. 5, 6. Eph. v. 15, 16, 17.

¹⁰ Isa. v. 4. 2 Pet. i. 8, 9.

¹¹ Rom. ii. 23, 24.

¹² Gal. iii. 1, 3. Heb. vi. 6.

¹³ Exod. xx. 7.

¹⁴ Lev. xix. 12.

¹⁵ Ezek. xxxvi. 21, 22, 23. Deut. xxviii. 58, 59. Zech. v. 2, 3, 4.

¹⁶ 1 Sam. ii. 12, 17, 22, 24. Cf. 1 Sam. iii. 3.

¹⁷ Exod. xx. 8-11.

appointed in his word, expressly one whole day in seven; which was the seventh from the beginning of the world to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian sabbath,¹ and in the New Testament called *The Lord's day*.²

Q. 117. *How is the sabbath or the Lord's day to be sanctified?*

A. The sabbath or Lord's day is to be sanctified by an holy resting all the day,³ not only from such works as are at all times sinful, but even from such worldly employments and recreations as are on other days lawful;⁴ and making it our delight to spend the whole time (except so much of it as is to be taken up in works of necessity and mercy)⁵ in the publick and private exercises of God's worship:⁶ and, to that end, we are to prepare our hearts, and with such foresight, diligence, and moderation, to dispose and seasonably dispatch our worldly business, that we may be the more free and fit for the duties of that day.⁷

Q. 118. *Why is the charge of keeping the sabbath more specially directed to governors of families, and other superiors?*

A. The charge of keeping the sabbath is more specially directed to governors of families, and other superiors, because they are bound not only to keep it themselves, but to see that it is observed by all those that are under their charge; and because they are prone oftentimes to hinder them by employments of their own.⁸

Q. 119. *What are the sins forbidden in the fourth commandment?*

A. The sins forbidden in the fourth commandment are, all omissions of the duties required,⁹ all careless, negligent, and

¹ Deut. v. 12, 13, 14. Gen. ii. 2, 3. 1 Cor. xvi. 1, 2. Acts xx. 7. Matt. v. 17, 18. Isa. lvi. 2, 4, 6, 7.

² Rev. i. 10.

³ Exod. xx. 8, 10.

⁴ Exod. xvi. 25, 26, 27, 28. Neh. xiii. 15, 16, 17, 18, 19, 20, 21, 22. Jer. xvii. 21, 22.

⁵ Matt. xii. 1-13.

⁶ Isa. lviii. 13. Luke iv. 16.

Acts xx. 7. 1 Cor. xvi. 1, 2. Ps. xcii. [*title, A psalm or song for the sabbath-day*]. Isa. lxvi. 23. Lev. xxiii. 3.

⁷ Exod. xx. 8. Luke xxiii. 54, 56. Exod. xvi. 22, 25, 26, 29. Neh. xiii. 19.

⁸ Exod. xx. 10. Josh. xxiv. 15. Neh. xiii. 15, 17. Jer. xvii. 20, 21, 22. Exod. xxiii. 12.

⁹ Ezek. xxii. 26.

unprofitable performing of them, and being weary of them ;¹ all profaning the day by idleness, and doing that which is in itself sinful ;² and by all needless works, words, and thoughts, about our worldly employments and recreations.³

Q. 120. *What are the reasons annexed to the fourth commandment, the more to enforce it ?*

A. The reasons annexed to the fourth commandment, the more to enforce it, are taken from the equity of it, God allowing us six days of seven for our own affairs, and reserving but one for himself, in these words, *Six days shalt thou labour, and do all thy work* :⁴ from God's challenging a special propriety in that day, *The seventh day is the sabbath of the Lord thy God* :⁵ from the example of God, who *in six days made heaven and earth, the sea, and all that in them is, and rested the seventh day* : and from that blessing which God put upon that day, not only in sanctifying it to be a day for his service, but in ordaining it to be a means of blessing to us in our sanctifying it ; *Wherefore the Lord blessed the sabbath-day, and hallowed it*.⁶

Q. 121. *Why is the word Remember set in the beginning of the fourth commandment ?*

A. The word *Remember* is set in the beginning of the fourth commandment,⁷ partly, because of the great benefit of remembering it, we being thereby helped in our preparation to keep it,⁸ and, in keeping it, better to keep all the rest of the commandments,⁹ and to continue a thankful remembrance of the two great benefits of creation and redemption, which contain a short abridgment of religion ;¹⁰ and partly, because we are very ready to forget it,¹¹ for that there is less light of nature in it,¹² and yet it restraineth our natural liberty in things at other times lawful ;¹³ that it cometh but once in seven days, and many worldly businesses come between, and too often

¹ Acts xx. 7, 9. Ezek. xxxiii.

30, 31, 32. Amos viii. 5.

Mal. i. 13.

² Ezek. xxiii. 38.

³ Jer. xvii. 24, 27. Isa. lviii. 13.

⁴ Exod. xx. 9.

⁵ Exod. xx. 10.

⁶ Exod. xx. 11.

⁷ Exod. xx. 8.

⁸ Exod. xvi. 23. Luke xxiii.

54, 56. Cf. Mark xv. 42. Neh. xiii. 19.

⁹ Ps. xcii. [*title, A psalm or song for the sabbath-day*]. Cf. 13 and 14. Ezek. xx. 12, 19, 20.

¹⁰ Gen. ii. 2, 3. Ps. cxviii. 22, 24. Cf. Acts iv. 10, 11. Rev. i. 10.

¹¹ Ezek. xxii. 26.

¹² Neh. ix. 14.

¹³ Exod. xxxiv. 21.

take off our minds from thinking of it, either to prepare for it, or to sanctify it;¹ and that Satan with his instruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety.²

Q. 122. *What is the sum of the six commandments which contain our duty to man?*

A. The sum of the six commandments which contain our duty to man, is, to love our neighbour as ourselves,³ and to do to others what we would have them to do to us.⁴

Q. 123. *Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.*⁵

Q. 124. *Who are meant by father and mother in the fifth commandment?*

A. By *father* and *mother*, in the fifth commandment, are meant, not only natural parents,⁶ but all superiors in age,⁷ and gifts;⁸ and especially such as, by God's ordinance, are over us in place of authority, whether in family,⁹ church,¹⁰ or commonwealth.¹¹

Q. 125. *Why are superiors stiled Father and Mother?*

A. Superiors are stiled *Father* and *Mother*, both to teach them in all duties towards their inferiors, like natural parents, to express love and tenderness to them, according to their several relations;¹² and to work inferiors to a greater willingness and cheerfulness in performing their duties to their superiors, as to their parents.¹³

Q. 126. *What is the general scope of the fifth commandment?*

A. The general scope of the fifth commandment is, the performance of those duties which we mutually owe in our several relations, as inferiors, superiors, or equals.¹⁴

¹ Deut. v. 14, 15. Amos viii. 5.

² Lam. i. 7. Jer. xvii. 21, 22, 23. Neh. xiii. 15-23.

³ Matt. xxii. 39.

⁴ Matt. vii. 12.

⁵ Exod. xx. 12.

⁶ Prov. xxiii. 22, 25. Eph. vi. 1, 2.

⁷ 1 Tim. v. 1, 2.

⁸ Gen. iv. 20, 21, 22; xlv. 8.

⁹ 2 Kings v. 13.

¹⁰ 2 Kings ii. 12; xiii. 14. Gal. iv. 19.

¹¹ Isa. xlix. 23.

¹² Eph. vi. 4. 2 Cor. xii. 14. 1 Thess. ii. 7, 8, 11. Numb. xi. 11, 12.

¹³ 1 Cor. iv. 14, 15, 16. 2 Kings v. 13.

¹⁴ Eph. v. 21. 1 Pet. ii. 17. Rom. xii. 10.

Q. 127. *What is the honour that inferiors owe to their superiors?*

A. The honour which inferiors owe to their superiors is, all due reverence in heart,¹ word,² and behaviour;³ prayer and thanksgiving for them;⁴ imitation of their virtues and graces;⁵ willing obedience to their lawful commands and counsels;⁶ due submission to their corrections;⁷ fidelity to,⁸ defence,⁹ and maintenance of their persons and authority, according to their several ranks, and the nature of their places;¹⁰ bearing with their infirmities, and covering them in love,¹¹ that so they may be an honour to them and to their government.¹²

Q. 128. *What are the sins of inferiors against their superiors?*

A. The sins of inferiors against their superiors are, all neglect of the duties required toward them;¹³ envying at,¹⁴ contempt of,¹⁵ and rebellion¹⁶ against, their persons¹⁷ and places,¹⁸ in their lawful counsels,¹⁹ commands, and corrections;²⁰ cursing, mocking,²¹ and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government.²²

Q. 129. *What is required of superiors towards their inferiors?*

A. It is required of superiors, according to that power they receive from God, and that relation wherein they stand, to love,²³ pray for,²⁴ and bless their inferiors;²⁵ to instruct,²⁶

¹ Mal. i. 6. Lev. xix. 3.

² Prov. xxxi. 28. 1 Pet. iii. 6.

³ Lev. xix. 32. 1 Kings ii. 19.

⁴ 1 Tim. ii. 1, 2.

⁵ Heb. xiii. 7. Phil. iii. 17.

⁶ Eph. vi. 1, 2, 5, 6, 7. 1 Pet. ii. 13, 14. Rom. xiii. 1, 2, 3, 4, 5. Heb. xiii. 17. Prov. iv. 3, 4; xxiii. 22. Exod. xviii. 19, 24.

⁷ Heb. xii. 9. 1 Pet. ii. 18, 19, 20.

⁸ Tit. ii. 9, 10.

⁹ 1 Sam. xxvi. 15, 16. 2 Sam. xviii. 3. Esther vi. 2.

¹⁰ Matt. xxii. 21. Rom. xiii. 6, 7. 1 Tim. v. 17, 18. Gal. vi. 6. Gen. xlv. 11; xlvii. 12.

¹¹ 1 Pet. ii. 18. Prov. xxiii. 22. Gen. ix. 23.

¹² Ps. cxxvii. 3, 4, 5. Prov. xxxi. 23.

¹³ Matt. xv. 4, 5, 6.

¹⁴ Numb. xi. 28, 29.

¹⁵ 1 Sam. viii. 7. Isa. iii. 5.

¹⁶ 2 Sam. xv. 1-12.

¹⁷ Exod. xxi. 15.

¹⁸ 1 Sam. x. 27.

¹⁹ 1 Sam. ii. 25.

²⁰ Deut. xxi. 18, 19, 20, 21.

²¹ Prov. xxx. 11, 17.

²² Prov. xix. 26.

²³ Col. iii. 19. Tit. ii. 4.

²⁴ 1 Sam. xii. 23. Job i. 5.

²⁵ 1 Kings viii. 55, 56. Heb. vii. 7. Gen. xlix. 28.

²⁶ Deut. vi. 6, 7.

counsel and admonish them ;¹ countenancing,² commending,³ and rewarding such as do well ;⁴ and discountenancing,⁵ reproof, and chastising such as do ill ;⁶ protecting,⁷ and providing for them all things necessary for soul⁸ and body :⁹ and by grave, wise, holy, and exemplary carriage, to procure glory to God,¹⁰ honour to themselves,¹¹ and so to preserve that authority which God hath put upon them.¹²

Q. 130. *What are the sins of superiors ?*

A. The sins of superiors are, besides the neglect of the duties required of them,¹³ an inordinate seeking of themselves,¹⁴ their own glory,¹⁵ ease, profit, or pleasure ;¹⁶ commanding things unlawful,¹⁷ or not in the power of inferiors to perform ;¹⁸ counselling,¹⁹ encouraging,²⁰ or favouring them in that which is evil ;²¹ dissuading, discouraging, or discountenancing them in that which is good ;²² correcting them unduly ;²³ careless exposing, or leaving them to wrong, temptation, and danger ;²⁴ provoking them to wrath ;²⁵ or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous, or remiss behaviour.²⁶

Q. 131. *What are the duties of equals ?*

A. The duties of equals are, to regard the dignity and worth of each other,²⁷ in giving honour to go one before another ;²⁸ and to rejoice in each others gifts and advancement, as their own.²⁹

¹ Eph. vi. 4.

² 1 Pet. iii. 7.

³ 1 Pet. ii. 14. Rom. xiii. 3.

⁴ Esth. vi. 3.

⁵ Rom. xiii. 3, 4.

⁶ Prov. xxix. 15. 1 Pet. ii. 14.

⁷ Job xxix. 12, 13, 14, 15, 16, 17. Isa. i. 10, 17.

⁸ Eph. vi. 4.

⁹ 1 Tim. v. 8.

¹⁰ 1 Tim. iv. 12. Tit. ii. 3, 4, 5.

¹¹ 1 Kings iii. 28.

¹² Tit. ii. 15.

¹³ Ezek. xxxiv. 2, 3, 4.

¹⁴ Phil. ii. 21.

¹⁵ John v. 44 ; vii. 18.

¹⁶ Isa. lvi. 10, 11. Deut. xvii. 17.

¹⁷ Dan. iii. 4, 5, 6. Acts iv. 17, 18.

¹⁸ Exod. v. 10-18. Matt. xxiii. 2, 4.

¹⁹ Matt. xiv. 8. Cf. Mark vi. 24.

²⁰ 2 Sam. xiii. 28.

²¹ 1 Sam. iii. 13.

²² John vii. 46, 47, 48, 49. Col. iii. 21. Exod. v. 17.

²³ 1 Pet. ii. 18, 19, 20. Heb. xii. 10. Deut. xxv. 3.

²⁴ Gen. xxxviii. 11, 26. Acts xviii. 17.

²⁵ Eph. vi. 4.

²⁶ Gen. ix. 21. 1 Kings xii. 13, 14, 15, 16 ; i. 6. 1 Sam. ii. 29, 30, 31.

²⁷ 1 Pet. ii. 17.

²⁸ Rom. xii. 10.

²⁹ Rom. xii. 15, 16. Phil. ii. 3, 4.

Q. 132. *What are the sins of equals ?*

A. The sins of equals are, besides the neglect of the duties required,¹ the undervaluing of the worth,² envying the gifts,³ grieving at the advancement or prosperity one of another ;⁴ and usurping pre-eminence one over another.⁵

Q. 133. *What is the reason annexed to the fifth commandment, the more to enforce it ?*

A. The reason annexed to the fifth commandment, in these words, *That thy days may be long upon the land which the Lord thy God giveth thee,*⁶ is an express promise of long life and prosperity, as far as it shall serve for God's glory and their own good, to all such as keep this commandment.⁷

Q. 134. *Which is the sixth commandment ?*

A. The sixth commandment is, *Thou shalt not kill.*⁸

Q. 135. *What are the duties required in the sixth commandment ?*

A. The duties required in the sixth commandment are, all careful studies, and lawful endeavours, to preserve the life of ourselves⁹ and others¹⁰ by resisting all thoughts and purposes,¹¹ subduing all passions,¹² and avoiding all occasions,¹³ temptations,¹⁴ and practices, which tend to the unjust taking away the life of any ;¹⁵ by just defence thereof against violence,¹⁶ patient bearing of the hand of God,¹⁷ quietness of mind,¹⁸ cheerfulness of spirit ;¹⁹ a sober use of meat,²⁰ drink,²¹ physick,²² sleep,²³ labour,²⁴ and recreations ;²⁵ by charitable thoughts,²⁶ love,²⁷ compassion,²⁸ meekness, gentleness, kind-

¹ Rom. xiii. 8.

² 2 Tim. iii. 3.

³ Acts vii. 9. Gal. v. 26.

⁴ Numb. xii. 2. Esth. vi. 12, 13.

⁵ 3 John 9. Luke xxii. 24.

⁶ Exod. xx. 12.

⁷ Deut. v. 16. 1 Kings viii. 25. Eph. vi. 2, 3.

⁸ Exod. xx. 13.

⁹ Eph. v. 28, 29.

¹⁰ 1 Kings xviii. 4.

¹¹ Jer. xxvi. 15, 16. Acts xxiii. 12, 16, 17, 21, 27.

¹² Eph. iv. 26, 27.

¹³ 2 Sam. ii. 22. Deut. xxii. 8.

¹⁴ Matt. iv. 6, 7. Prov. i. 10, 11, 15, 16.

¹⁵ 1 Sam. xxiv. 12 ; xxvi. 9, 10,

11. Gen. xxxvii. 21, 22.

¹⁶ Ps. lxxxii. 4. Prov. xxiv. 11, 12. 1 Sam. xiv. 45.

¹⁷ James v. 7, 8, 9, 10, 11. Heb. xii. 9.

¹⁸ 1 Thess. iv. 11. 1 Pet. iii. 3, 4. Ps. xxxvii. 8, 9, 10, 11.

¹⁹ Prov. xvii. 22.

²⁰ Prov. xxv. 16, 27.

²¹ 1 Tim. v. 23.

²² Isa. xxxviii. 21.

²³ Ps. cxxvii. 2.

²⁴ Eccl. v. 12. 2 Thess. iii. 10, 12. Prov. xvi. 26.

²⁵ Eccl. iii. 4, 11.

²⁶ 1 Sam. xix. 4, 5 ; xxii. 13, 14.

²⁷ Rom. xiii. 10.

²⁸ Luke x. 33, 34.

ness;¹ peaceable;² mild and courteous speeches and behaviour;³ forbearance, readiness to be reconciled, patient bearing and forgiving of injuries, and requiting good for evil;⁴ comforting and succouring the distressed, and protecting and defending the innocent.⁵

Q. 136. *What are the sins forbidden in the sixth commandment?*

A. The sins forbidden in the sixth commandment are, all taking away the life of ourselves,⁶ or of others,⁷ except in case of publick justice,⁸ lawful war,⁹ or necessary defence;¹⁰ the neglecting or withdrawing the lawful and necessary means of preservation of life;¹¹ sinful anger,¹² hatred,¹³ envy,¹⁴ desire of revenge;¹⁵ all excessive passions,¹⁶ distracting cares;¹⁷ immoderate use of meat, drink,¹⁸ labour,¹⁹ and recreations;²⁰ provoking words,²¹ oppression,²² quarrelling,²³ striking, wounding,²⁴ and whatsoever else tends to the destruction of the life of any.²⁵

Q. 137. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery.*²⁶

Q. 138. *What are the duties required in the seventh commandment?*

A. The duties required in the seventh commandment are, chastity in body, mind, affections,²⁷ words,²⁸ and behaviour;²⁹ and the preservation of it in ourselves and others;³⁰ watchfulness over the eyes and all the senses;³¹ temperance,³² keep-

¹ Col. iii. 12, 13.

² James iii. 17.

³ 1 Pet. iii. 8, 9, 10, 11. Prov. xv. 1. Judges viii. 1, 2, 3.

⁴ Matt. v. 24. Eph. iv. 2, 32. Rom. xii. 17, 20, 21.

⁵ 1 Thess. v. 14. Job xxxi. 19, 20. Matt. xxv. 35, 36. Prov. xxxi. 8, 9.

⁶ Acts xvi. 28.

⁷ Gen. ix. 6.

⁸ Numb. xxxv. 31, 33.

⁹ Jer. xlviii. 10. Deut. xx.

¹⁰ Exod. xxii. 2, 3.

¹¹ Matt. xxv. 42, 43. James ii. 15, 16. Eccl. vi. 1, 2.

¹² Matt. v. 22.

¹³ 1 John iii. 15. Lev. xix. 17.

¹⁴ Prov. xiv. 30.

¹⁵ Rom. xii. 19.

¹⁶ Eph. iv. 31.

¹⁷ Matt. vi. 31, 34.

¹⁸ Luke xxi. 34. Rom. xiii. 13.

¹⁹ Eccl. xii. 12; ii. 22, 23.

²⁰ Isa. v. 12.

²¹ Prov. xv. 1; xii. 18.

²² Ezek. xviii. 18. Exod. i. 14.

²³ Gal. v. 15. Prov. xxiii. 29.

²⁴ Numb. xxxv. 16, 17, 18, 21.

²⁵ Exod. xxi. 18-36.

²⁶ Exod. xx. 14.

²⁷ 1 Thess. iv. 4. Job xxxi. 1.

²⁸ 1 Cor. vii. 34.

²⁹ Col. iv. 6.

³⁰ 1 Pet. iii. 2.

³¹ 1 Cor. vii. 2, 35, 36.

³² Job xxxi. 1.

³³ Acts xxiv. 24, 25.

ing of chaste company,¹ modesty in apparel;² marriage by those that have not the gift of continency;³ conjugal love,⁴ and cohabitation;⁵ diligent labour in our callings;⁶ shunning all occasions of uncleanness, and resisting temptations thereunto.⁷

Q. 139. *What are the sins forbidden in the seventh commandment?*

A. The sins forbidden in the seventh commandment, besides the neglect of the duties required,⁸ are adultery, fornication,⁹ rape, incest,¹⁰ sodomy, and all unnatural lusts;¹¹ all unclean imaginations, thoughts, purposes, and affections;¹² all corrupt or filthy communications, or listening thereunto;¹³ wanton looks,¹⁴ impudent or light behaviour, immodest apparel;¹⁵ prohibiting of lawful,¹⁶ and dispensing with unlawful marriages;¹⁷ allowing, tolerating, keeping of stews, and resorting to them;¹⁸ entangling vows of single life,¹⁹ undue delay of marriage;²⁰ having more wives or husbands than one at the same time;²¹ unjust divorce,²² or desertion;²³ idleness, gluttony, drunkenness,²⁴ unchaste company;²⁵ lascivious songs, books, pictures, dancings, stage plays;²⁶ and all other provocations to, or acts of uncleanness, either in ourselves or others.²⁷

Q. 140. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal.*²⁸

¹ Prov. ii. 16, 17, 18, 19, 20.

² 1 Tim. ii. 9.

³ 1 Cor. vii. 2, 9.

⁴ Prov. v. 19, 20.

⁵ 1 Pet. iii. 7.

⁶ Prov. xxxi. 11, 27, 28.

⁷ Prov. v. 8. Gen. xxxix. 8, 9, 10.

⁸ Prov. v. 7.

⁹ Heb. xiii. 4. Gal. v. 19.

¹⁰ 2 Sam. xiii. 14. 1 Cor. v. 1.

¹¹ Rom. i. 24, 26, 27. Lev. xx. 15, 16.

¹² Matt. v. 28; xv. 19. Col. iii. 5.

¹³ Eph. v. 3, 4. Prov. vii. 5, 21, 22.

¹⁴ Isa. iii. 16. 2 Pet. ii. 14.

¹⁵ Prov. vii. 10, 13.

¹⁶ 1 Tim. iv. 3.

¹⁷ Lev. xviii. 1-21. Mark vi.

18. Mal. ii. 11, 12.

¹⁸ 1 Kings xv. 12. 2 Kings xxiii. 7. Deut. xxiii. 17, 18.

Lev. xix. 29. Jer. v. 7.

Prov. vii. 24, 25, 26, 27.

¹⁹ Matt. xix. 10, 11.

²⁰ 1 Cor. vii. 7, 8, 9. Gen. xxxviii. 26.

²¹ Mal. ii. 14, 15. Matt. xix. 5.

²² Mal. ii. 16. Matt. v. 32.

²³ 1 Cor. vii. 12, 13.

²⁴ Ezek. xvi. 49. Prov. xxiii. 30, 31, 32, 33.

²⁵ Gen. xxxix. 10. Prov. v. 8.

²⁶ Eph. v. 4. Ezek. xxiii. 14, 15, 16. Isa. xxiii. 15, 16, 17; iii. 16. Mark vi. 22. Rom. xiii. 13. 1 Pet. iv. 3.

²⁷ 2 Kings ix. 30. Cf. Jer. iv. 30 and Ezek. xxiii. 40.

²⁸ Exod. xx. 15.

Q. 141. *What are the duties required in the eighth commandment ?*

A. The duties required in the eighth commandment are, truth, faithfulness, and justice in contracts and commerce between man and man;¹ rendering to every one his due;² restitution of goods unlawfully detained from the right owners thereof;³ giving and lending freely, according to our abilities, and the necessities of others;⁴ moderation of our judgments, wills, and affections concerning worldly goods;⁵ a provident care and study to get,⁶ keep, use, and dispose these things which are necessary and convenient for the sustentation of our nature, and suitable to our condition;⁷ a lawful calling,⁸ and diligence in it;⁹ frugality,¹⁰ avoiding unnecessary lawsuits,¹¹ and suretiship, or other like engagements;¹² and an endeavour, by all just and lawful means, to procure, preserve, and further the wealth and outward estate of others, as well as our own.¹³

Q. 142. *What are the sins forbidden in the eighth commandment ?*

A. The sins forbidden in the eighth commandment, besides the neglect of the duties required,¹⁴ are, theft,¹⁵ robbery,¹⁶ man-stealing,¹⁷ and receiving any thing that is stolen;¹⁸ fraudulent dealing,¹⁹ false weights and measures,²⁰ removing land-marks,²¹ injustice and unfaithfulness in contracts between man and man,²² or in matters of trust;²³ oppression,²⁴ extortion,²⁵ usury,²⁶

¹ Ps. xv. 2, 4. Zech. vii. 4, 10; viii. 16, 17.

² Rom. xiii. 7.

³ Lev. vi. 2, 3, 4, 5. Cf. Luke xix. 8.

⁴ Luke vi. 30, 38. 1 John iii. 17. Eph. iv. 28. Gal. vi. 10.

⁵ 1 Tim. vi. 6, 7, 8, 9. Gal. vi. 14.

⁶ 1 Tim. v. 8.

⁷ Prov. xxvii. 23-27. Eccl. ii. 24; iii. 12, 13. 1 Tim. vi. 17, 18. Isa. xxxviii. 1. Matt. xi. 8.

⁸ 1 Cor. vii. 20. Gen. ii. 15; iii. 19.

⁹ Eph. iv. 28. Prov. x. 4.

¹⁰ John vi. 12. Prov. xxi. 20.

¹¹ 1 Cor. vi. 1-9.

¹² Prov. vi. 1-6; xi. 15.

¹³ Lev. xxv. 35. Deut. xxii. 1, 2, 3, 4. Exod. xxiii. 4, 5. Gen. xlvii. 14, 20. Phil. ii. 4. Matt. xxii. 39.

¹⁴ James ii. 15, 16. 1 John iii. 17.

¹⁵ Eph. iv. 28.

¹⁶ Ps. lxi. 10.

¹⁷ 1 Tim. i. 10.

¹⁸ Prov. xxix. 24. Ps. l. 18.

¹⁹ 1 Thess. iv. 6.

²⁰ Prov. xi. 1; xx. 10.

²¹ Deut. xix. 14. Prov. xxiii. 10.

²² Amos viii. 5. Ps. xxxvii. 21.

²³ Luke xvi. 10, 11, 12.

²⁴ Ezek. xxii. 29. Lev. xxv. 17.

²⁵ Matt. xxiii. 25. Ezek. xxii. 12.

²⁶ Ps. xv. 5.

bribery,¹ vexatious lawsuits,² unjust inclosures and depopulations;³ ingrossing commodities to enhance the price;⁴ unlawful callings,⁵ and all other unjust or sinful ways of taking or withholding from our neighbour what belongs to him, or of enriching ourselves;⁶ covetousness;⁷ inordinate prizing and affecting worldly goods;⁸ distrustful and distracting cares and studies in getting, keeping, and using them;⁹ envying at the prosperity of others;¹⁰ as likewise idleness,¹¹ prodigality, wasteful gaming; and all other ways whereby we do unduly prejudice our own outward estate,¹² and defrauding ourselves of the due use and comfort of that estate which God hath given us.¹³

Q. 143. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.*¹⁴

Q. 144. *What are the duties required in the ninth commandment?*

A. The duties required in the ninth commandment are, the preserving and promoting of truth between man and man,¹⁵ and the good name of our neighbour, as well as our own;¹⁶ appearing and standing for the truth;¹⁷ and from the heart,¹⁸ sincerely,¹⁹ freely,²⁰ clearly,²¹ and fully,²² speaking the truth, and only the truth, in matters of judgment and justice,²³ and in all other things whatsoever;²⁴ a charitable esteem of our neighbours;²⁵ loving, desiring, and rejoicing in their good name;²⁶ sorrowing for,²⁷ and covering of their infirmities;²⁸

¹ Job xv. 34.

² 1 Cor. vi. 6, 7, 8. Prov. iii. 29, 30.

³ Isa. v. 8. Micah ii. 2.

⁴ Prov. xi. 26.

⁵ Acts xix. 19, 24, 25.

⁶ Job xx. 19. James v. 4. Prov. xxi. 6.

⁷ Luke xii. 15.

⁸ 1 Tim. vi. 5. Col. iii. 2. Prov. xxiii. 5. Ps. lxii. 10.

⁹ Matt. vi. 25, 31, 34. Eccl. v. 12.

¹⁰ Ps. lxxiii. 3; xxxvii. 1, 7.

¹¹ 2 Thess. iii. 11. Prov. xviii. 9.

¹² Prov. xxi. 17; xxiii. 20, 21; xxviii. 19.

¹³ Eccl. iv. 8; vi. 2. 1 Tim. v. 8.

¹⁴ Exod. xx. 16.

¹⁵ Zech. viii. 16.

¹⁶ 3 John 12.

¹⁷ Prov. xxxi. 8, 9.

¹⁸ Ps. xv. 2.

¹⁹ 2 Chron. xix. 9.

²⁰ 1 Sam. xix. 4, 5.

²¹ Josh. vii. 19.

²² 2 Sam. xiv. 18, 19, 20.

²³ Lev. xix. 15. Prov. xiv. 5, 25.

²⁴ 2 Cor. i. 17, 18. Eph. iv. 25.

²⁵ Heb. vi. 9. 1 Cor. xiii. 7.

²⁶ Rom. i. 8. 2 John 4. 3 John 3, 4.

²⁷ 2 Cor. ii. 4; xii. 21.

²⁸ Prov. xvii. 9. 1 Pet. iv. 8.

freely acknowledging of their gifts and graces,¹ defending their innocency;² a ready receiving of a good report,³ and unwillingness to admit of an evil report,⁴ concerning them; discouraging tale-bearers,⁵ flatterers,⁶ and slanderers;⁷ love and care of our own good name, and defending it when need requireth;⁸ keeping of lawful promises;⁹ studying and practising of whatsoever things are true, honest, lovely, and of good report.¹⁰

Q. 145. *What are the sins forbidden in the ninth commandment?*

A. The sins forbidden in the ninth commandment are, all prejudicing the truth, and the good name of our neighbours, as well as our own,¹¹ especially in public judicature;¹² giving false evidence,¹³ suborning false witnesses,¹⁴ wittingly appearing and pleading for an evil cause, out-facing and overbearing the truth;¹⁵ passing unjust sentence,¹⁶ calling evil good, and good evil; rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked;¹⁷ forgery,¹⁸ concealing the truth, undue silence in a just cause,¹⁹ and holding our peace when iniquity calleth for either a reproof from ourselves,²⁰ or complaint to others;²¹ speaking the truth unseasonably,²² or maliciously to a wrong end,²³ or perverting it to a wrong meaning,²⁴ or in doubtful and equivocal expressions, to the prejudice of truth or justice;²⁵ speaking untruth,²⁶ lying,²⁷ slandering,²⁸

¹ 1 Cor. i. 4, 5, 7. 2 Tim. i. 4, 5.

² 1 Sam. xxii. 14.

³ 1 Cor. xiii. 6, 7.

⁴ Ps. xv. 3.

⁵ Prov. xxv. 23.

⁶ Prov. xxvi. 24, 25.

⁷ Ps. ci. 5.

⁸ Prov. xxii. 1. John viii. 49.

⁹ Ps. xv. 4.

¹⁰ Phil. iv. 8.

¹¹ 1 Sam. xvii. 28. 2 Sam. xvi. 3; i. 9, 10, 15, 16.

¹² Lev. xix. 15. Hab. i. 4.

¹³ Prov. xix. 5; vi. 16, 19.

¹⁴ Acts vi. 13.

¹⁵ Jer. ix. 3, 5. Acts xxiv. 2, 5. Ps. xii. 3, 4; lii. 1, 2, 3, 4.

¹⁶ Prov. xvii. 15. 1 Kings xxi. 9-14.

¹⁷ Isa. v. 23.

¹⁸ Ps. cxix. 69. Luke xix. 8; xvi. 5, 6, 7.

¹⁹ Lev. v. 1. Deut. xiii. 8. Acts v. 3, 8, 9. 2 Tim. iv. 16.

²⁰ 1 Kings i. 6. Lev. xix. 17.

²¹ Isa. lix. 4.

²² Prov. xxix. 11.

²³ 1 Sam. xxii. 9, 10. Cf. Ps. lii. 1-5.

²⁴ Ps. lvi. 5. John ii. 19. Cf. Matt. xxvi. 60, 61.

²⁵ Gen. iii. 5; xxvi. 7, 9.

²⁶ Isa. lix. 13.

²⁷ Lev. xix. 11. Col. iii. 9.

²⁸ Ps. l. 20.

backbiting,¹ detracting,² tale-bearing,³ whispering,⁴ scoffing,⁵ reviling,⁶ rash,⁷ harsh,⁸ and partial censuring;⁹ misconstructing intentions, words, and actions;¹⁰ flattering,¹¹ vain-glorious boasting,¹² thinking or speaking too highly or too meanly of ourselves or others;¹³ denying the gifts and graces of God;¹⁴ aggravating smaller faults;¹⁵ hiding, excusing, or extenuating of sins, when called to a free confession;¹⁶ unnecessary discovering of infirmities;¹⁷ raising false rumours,¹⁸ receiving and countenancing evil reports,¹⁹ and stopping our ears against just defence;²⁰ evil suspicion;²¹ envying or grieving at the deserved credit of any,²² endeavouring or desiring to impair it,²³ rejoicing in their disgrace and infamy;²⁴ scornful contempt,²⁵ fond admiration;²⁶ breach of lawful promises;²⁷ neglecting such things as are of good report,²⁸ and practising, or not avoiding ourselves, or not hindering what we can in others, such things as procure an ill name.²⁹

Q. 146. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*³⁰

Q. 147. *What are the duties required in the tenth commandment?*

A. The duties required in the tenth commandment are,

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| ¹ Ps. xv. 3. | ²⁶ Prov. xxviii. 13; xxx. 20. |
| ² James iv. 11. Jer. xxxviii. 4. | Gen. iii. 12, 13. Jer. ii. 35. |
| ³ Lev. xix. 16. | 2 Kings v. 25. Gen. iv. 9. |
| ⁴ Rom. i. 29, 30. | ¹⁷ Gen. ix. 22. Prov. xxv. 9, 10. |
| ⁵ Gen. xxi. 9. Cf. Gal. iv. 29. | ¹⁸ Exod. xxiii. 1. |
| ⁶ 1 Cor. vi. 10. | ¹⁹ Prov. xxix. 12. |
| ⁷ Matt. vii. 1. | ²⁰ Acts vii. 56, 57. Job xxxi. |
| ⁸ Acts xxviii. 4. | 13, 14. |
| ⁹ Gen. xxxviii. 24. Rom. ii. 1. | ²¹ 1 Cor. xiii. 5. 1 Tim. vi. 4. |
| ¹⁰ Neh. vi. 6, 7, 8. Rom. iii. 8. | ²² Numb. xi. 29. Matt. xxi. 15. |
| Ps. lxix. 10. 1 Sam. i. 13, | ²³ Ezra iv. 12, 13. |
| 14, 15. 2 Sam. x. 3. | ²⁴ Jer. xlviii. 27. |
| ¹¹ Ps. xii. 2, 3. | ²⁵ Ps. xxxv. 15, 16, 21. Matt. |
| ¹² 2 Tim. iii. 2. | xxvii. 28, 29. |
| ¹³ Luke xviii. 9, 11. Rom. xii. | ²⁶ Jude 16. Acts xii. 22. |
| 16. 1 Cor. iv. 6. Acts xii. | ²⁷ Rom. i. 31. 2 Tim. iii. 3. |
| 22. Exod. iv. 10, 11, 12, 13, | ²⁸ 1 Sam. ii. 24. |
| 14. | ²⁹ 2 Sam. xiii. 12, 13. Prov v |
| ¹⁴ Job. xxvii. 5, 6; iv. 6. | 8, 9; vi. 33. |
| ¹⁵ Matt. vii. 3, 4, 5. | ³⁰ Exod. xx. 17. |

such a full contentment with our own condition,¹ and such a charitable frame of the whole soul toward our neighbour, as that all our inward motions and affections touching him, tend unto, and further all that good which is his.²

Q. 148. *What are the sins forbidden in the tenth commandment?*

A. The sins forbidden in the tenth commandment are, discontentment with our own estate;³ envying⁴ and grieving at the good of our neighbour,⁵ together with all inordinate motions and affections to any thing that is his.⁶

Q. 149. *Is any man able perfectly to keep the commandments of God?*

A. No man is able, either of himself,⁷ or by any grace received in this life, perfectly to keep the commandments of God;⁸ but doth daily break them in thought,⁹ word, and deed.¹⁰

Q. 150. *Are all transgressions of the law of God equally heinous in themselves, and in the sight of God?*

A. All transgressions of the law of God are not equally heinous; but some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.¹¹

Q. 151. *What are those aggravations that make some sins more heinous than others?*

A. Sins receive their aggravations,

1. From the persons offending:¹² if they be of riper age,¹³ greater experience or grace,¹⁴ eminent for profession,¹⁵ gifts,¹⁶

¹ Heb. xiii. 5. 1 Tim. vi. 6.

² Job xxxi. 29. Rom. xii. 15.

Ps. cxxii. 7, 8, 9. 1 Tim. i. 5.

Esth. x. 3. 1 Cor. xiii. 4, 5, 6, 7.

³ 1 Kings xxi. 4. Esth. v. 13.

1 Cor. x. 10.

⁴ Gal. v. 26. James iii. 14, 16.

⁵ Ps. cxii. 9, 10. Neh. ii. 10.

⁶ Rom. vii. 7, 8; xiii. 9. Col. iii. 5. Deut. v. 21.

⁷ James iii. 2. John xv. 5. Rom. viii. 3.

⁸ Eccl. vii. 20. 1 John i. 8,

10. Gal. v. 17. Rom. vii. 18, 19.

⁹ Gen. vi. 5; viii. 21.

¹⁰ Rom. iii. 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19. James iii. 2-13.

¹¹ John xix. 11. Ezek. viii. 6, 13, 15. 1 John v. 16. Ps. lxxviii. 17, 32, 56.

¹² Jer. ii. 8.

¹³ Job xxxii. 7, 9. Eccl. iv. 13.

¹⁴ 1 Kings xi. 4, 9.

¹⁵ 2 Sam. xii. 14. 1 Cor. v. 1.

¹⁶ James iv. 17. Luke xii. 47, 48.

place,¹ office,² guides to others,³ and whose example is likely to be followed by others.⁴

2. From the parties offended:⁵ if immediately against God,⁶ his attributes,⁷ and worship;⁸ against Christ, and his grace;⁹ the Holy Spirit,¹⁰ his witness,¹¹ and workings;¹² against superiors, men of eminency,¹³ and such as we stand especially related and engaged unto;¹⁴ against any of the saints,¹⁵ particularly weak brethren,¹⁶ the souls of them, or any other,¹⁷ and the common good of all or many.¹⁸

3. From the nature and quality of the offence:¹⁹ if it be against the express letter of the law,²⁰ break many commandments, contain in it many sins:²¹ if not only conceived in the heart, but breaks forth in words and actions,²² scandalize others,²³ and admit of no reparation:²⁴ if against means,²⁵ mercies,²⁶ judgments,²⁷ light of nature,²⁸ conviction of conscience,²⁹ publick or private admonition,³⁰ censures of the church,³¹ civil punishments;³² and our prayers, purposes, promises,³³ vows,³⁴ covenants,³⁵ and engagements to God or

¹ Jer. v. 4, 5.

² 2 Sam. xii. 7, 8, 9. Ezek. viii. 11, 12.

³ Rom. ii. 17, 18, 19, 20, 21, 22, 23, 24.

⁴ Gal. ii. 11, 12, 13, 14.

⁵ Matt. xxi. 38, 39.

⁶ 1 Sam. ii. 25. Acts v. 4. Ps. li. 4.

⁷ Rom. ii. 4.

⁸ Mal. i. 8, 14.

⁹ Heb. ii. 2, 3; xii. 25.

¹⁰ Heb. x. 29. Matt. xii. 31, 32.

¹¹ Eph. iv. 30.

¹² Heb. vi. 4, 5, 6.

¹³ Jude 8. Numb. xii. 8, 9. Isa. iii. 5.

¹⁴ Prov. xxx. 17. 2 Cor. xii. 15. Ps. lv. 12, 13, 14, 15.

¹⁵ Zeph. ii. 8, 10, 11. Matt. xviii. 6. 1 Cor. vi. 8. Rev. xvii. 6.

¹⁶ 1 Cor. viii. 11, 12. Rom. xiv. 13, 15, 21.

¹⁷ Ezek. xiii. 19. 1 Cor. viii. 12. Rev. xviii. 12, 13. Matt. xxiii. 15.

¹⁸ 1 Thess. ii. 15, 16. Josh. xxii.

20.

¹⁹ Prov. vi. 30-35.

²⁰ Ezra ix. 10, 11, 12. 1 Kings xi. 9, 10.

²¹ Col. iii. 5. 1 Tim. vi. 10. Prov. v. 8, 9, 10, 11, 12; vi. 32, 33. Josh. vii. 21.

²² James i. 14, 15. Matt. v. 22. Micah ii. 1.

²³ Matt. xviii. 7. Rom. ii. 23, 24.

²⁴ Deut. xxii. 22. Cf. 28, 29. Prov. vi. 32, 33, 34, 35.

²⁵ Matt. xi. 21, 22, 23, 24. John xv. 22.

²⁶ Isa. i. 3. Deut. xxxii. 6.

²⁷ Amos iv. 8, 9, 10, 11. Jer. v. 3.

²⁸ Rom. i. 26, 27.

²⁹ Rom. i. 32. Dan. v. 22. Tit. iii. 10, 11.

³⁰ Prov. xxix. 1.

³¹ Tit. iii. 10. Matt. xviii. 17.

³² Prov. xxvii. 22; xxiii. 35.

³³ Ps. lxxviii. 34, 35, 36, 37. Jer. ii. 20; xlii. 5, 6, 20, 21.

³⁴ Eccl. v. 4, 5, 6. Prov. xx. 25.

³⁵ Lev. xxvi. 25.

men:¹ if done deliberately,² wilfully,³ presumptuously,⁴ impudently,⁵ boastingly,⁶ maliciously,⁷ frequently,⁸ obstinately,⁹ with delight,¹⁰ continuance,¹¹ or relapsing after repentance.¹²

4. From circumstances of time¹³ and place:¹⁴ if on the Lord's day,¹⁵ or other times of divine worship;¹⁶ or immediately before¹⁷ or after these,¹⁸ or other helps to prevent or remedy such miscarriages:¹⁹ if in publick, or in the presence of others, who are thereby likely to be provoked or defiled.²⁰

Q. 152. *What doth every sin deserve at the hands of God?*

A. Every sin, even the least, being against the sovereignty,²¹ goodness,²² and holiness of God,²³ and against his righteous law,²⁴ deserveth his wrath and curse,²⁵ both in this life,²⁶ and that which is to come;²⁷ and cannot be expiated but by the blood of Christ.²⁸

Q. 153. *What doth God require of us, that we may escape his wrath and curse due to us by reason of the transgression of the law?*

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ,²⁹ and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation.³⁰

¹ Prov. ii. 17. Ezek. xvii. 18, 19.

² Ps. xxxvi. 4.

³ Jer. vi. 16.

⁴ Numb. xv. 30. Exod. xxi. 14.

⁵ Jer. iii. 3. Prov. vii. 13.

⁶ Ps. lii. 1.

⁷ 3 John 10.

⁸ Numb. xiv. 22.

⁹ Zech. vii. 11, 12.

¹⁰ Prov. ii. 14.

¹¹ Isa. lviii. 17.

¹² Jer. xxxiv. 8, 9, 10, 11. 2 Pet. ii. 20, 21, 22.

¹³ 2 Kings v. 26.

¹⁴ Jer. vii. 10. Isa. xxvi. 10.

¹⁵ Ezek. xxiii. 37, 38, 39.

¹⁶ Isa. lviii. 3, 4, 5. Numb. xxv. 6, 7.

¹⁷ 1 Cor. xi. 20, 21.

¹⁸ Jer. vii. 8, 9, 10. Prov. vii. 14, 15. John xiii. 27, 30.

¹⁹ Ezra ix. 13, 14.

²⁰ 2 Sam. xvi. 22. 1 Sam. ii. 22, 23, 24.

²¹ James ii. 10, 11.

²² Exod. xx. 1, 2.

²³ Hab. i. 13. Lev. x. 3; xi. 44, 45.

²⁴ 1 John iii. 4. Rom. vii. 12.

²⁵ Eph. v. 6. Gal. iii. 10.

²⁶ Lam. iii. 39. Deut. xxviii. 15-68.

²⁷ Matt. xxv. 41.

²⁸ Heb. ix. 22. 1 Pet. i. 18, 19.

²⁹ Acts xx. 21. Matt. iii. 7, 8. Luke xiii. 3, 5. Acts xvi. 30, 31. John iii. 16, 18.

³⁰ Prov. ii. 1, 2, 3, 4, 5; viii. 33, 34, 35, 36.

Q. 154. *What are the outward means whereby Christ communicates to us the benefits of his mediation?*

A. The outward and ordinary means whereby Christ communicates to his church the benefits of his mediation, are all his ordinances; especially the word, sacraments, and prayer; all which are made effectual to the elect for their salvation.¹

Q. 155. *How is the word made effectual to salvation?*

A. The spirit of God maketh the reading, but especially the preaching of the word, an effectual means of enlightening,² convincing, and humbling sinners;³ of driving them out of themselves, and drawing them unto Christ;⁴ of conforming them to his image,⁵ and subduing them to his will;⁶ of strengthening them against temptations and corruptions;⁷ of building them up in grace,⁸ and establishing their hearts in holiness and comfort through faith unto salvation.⁹

Q. 156. *Is the word of God to be read by all?*

A. Although all are not to be permitted to read the word publickly to the congregation,¹⁰ yet all sorts of people are bound to read it apart by themselves,¹¹ and with their families:¹² to which end, the holy scriptures are to be translated out of the original into vulgar languages.¹³

Q. 157. *How is the word of God to be read?*

A. The holy scriptures are to be read with an high and reverent esteem of them;¹⁴ with a firm persuasion that they are the very word of God,¹⁵ and that he only can enable us to understand them;¹⁶ with desire to know, believe, and

¹ Matt. xxviii. 19, 20. Acts ii. 42, 46, 47.

² Neh. viii. 8. Acts xxvi. 18. Ps. xix. 8.

³ 1 Cor. xiv. 24, 25. 2 Chron. xxxiv. 18, 19, 26, 27, 28.

⁴ Acts ii. 37, 41; viii. 27-39.

⁵ 2 Cor. iii. 18.

⁶ 2 Cor. x. 4, 5, 6. Rom. vi. 17.

⁷ Matt. iv. 4, 7, 10. Eph. vi. 16, 17. Ps. xix. 11. 1 Cor. x. 11.

⁸ Acts xx. 32. 2 Tim. iii. 15, 16, 17.

⁹ Rom. xvi. 25. 1 Thess. iii. 2, 10, 11, 13. Rom. xv. 4;

x. 13, 14, 15, 16, 17. Rom. i. 16.

¹⁰ Deut. xxxi. 9, 11, 12, 13. Neh. viii. 2, 3; ix. 3, 4, 5.

¹¹ Deut. xvii. 19. Rev. i. 3. John v. 39. Isa. xxxiv. 16.

¹² Deut. vi. 6, 7, 8, 9. Gen. xviii. 17, 19. Ps. lxxviii. 5, 6, 7.

¹³ 1 Cor. xiv. 6, 9, 11, 12, 15, 16, 24, 27, 28.

¹⁴ Ps. xix. 10. Neh. viii. 3-10. Exod. xxiv. 7. 2 Chron. xxxiv. 27. Isa. lxvi. 2.

¹⁵ 2 Pet. i. 19, 20, 21.

¹⁶ Luke xxiv. 45. 2 Cor. iii. 13, 14, 15, 16.

obey the will of God revealed in them;¹ with diligence,² and attention to the matter and scope of them;³ with meditation,⁴ application,⁵ self-denial,⁶ and prayer.⁷

Q. 158. *By whom is the word of God to be preached?*

A. The word of God is to be preached only by such as are sufficiently gifted,⁸ and also duly approved and called to that office.⁹

Q. 159. *How is the word of God to be preached by those that are called thereunto?*

A. They that are called to labour in the ministry of the word, are to preach sound doctrine,¹⁰ diligently,¹¹ in season and out of season;¹² plainly,¹³ not in the enticing words of man's wisdom, but in demonstration of the Spirit, and of power;¹⁴ faithfully,¹⁵ making known the whole counsel of God;¹⁶ wisely,¹⁷ applying themselves to the necessities and capacities of the hearers;¹⁸ zealously,¹⁹ with fervent love to God²⁰ and the souls of his people;²¹ sincerely,²² aiming at his glory,²³ and their conversion,²⁴ edification,²⁵ and salvation.²⁶

Q. 160. *What is required of those that hear the word preached?*

A. It is required of those that hear the word preached, that they attend upon it with diligence,²⁷ preparation,²⁸ and prayer;²⁹ examine what they hear by the scriptures;³⁰ receive the truth with faith,³¹ love,³² meekness,³³ and readiness

¹ Deut. xvii. 19, 20.

² Acts xvii. 11.

³ Acts viii. 30, 34. Luke x. 26, 27, 28.

⁴ Ps. i. 2; cxix. 97.

⁵ 2 Chron. xxxiv. 21.

⁶ Prov. iii. 5. Deut. xxxiii. 3.

⁷ Prov. ii. 1, 2, 3, 4, 5, 6. Ps. cxix. 18. Neh. viii. 6, 8.

⁸ 1 Tim. iii. 2, 6. Eph. iv. 8, 9, 10, 11. Hosea iv. 6. Mal. ii. 7. 2 Cor. iii. 6.

⁹ Jer. xiv. 15. Rom. x. 15. Heb. v. 4. 1 Cor. xii. 28, 29. 1 Tim. iii. 10; iv. 4; v. 22.

¹⁰ Tit. ii. 1, 8.

¹¹ Acts xviii. 25.

¹² 2 Tim. iv. 2.

¹³ 1 Cor. xiv. 19.

¹⁴ 1 Cor. ii. 4.

¹⁵ Jer. xxiii. 28. 1 Cor. iv. 1, 2.

¹⁶ Acts xx. 27.

¹⁷ Col. i. 28. 2 Tim. ii. 15.

¹⁸ 1 Cor. iii. 2. Heb. v. 12, 13, 14. Luke xii. 42.

¹⁹ Acts xviii. 25.

²⁰ 2 Cor. v. 13, 14. Phil. i. 15, 16, 17.

²¹ Col. iv. 12. 2 Cor. xii. 15.

²² 2 Cor. ii. 17; iv. 2.

²³ 1 Thess. ii. 4, 5, 6. John vii. 18.

²⁴ 1 Cor. ix. 19, 20, 21, 22.

²⁵ 2 Cor. xii. 19. Eph. iv. 12.

²⁶ 1 Tim. iv. 16. Acts xxvi. 16, 17, 18.

²⁷ Prov. viii. 34.

²⁸ 1 Pet. ii. 1, 2. Luke viii. 18.

²⁹ Ps. cxix. 18. Eph. vi. 18, 19.

³⁰ Acts xvii. 11.

³¹ Heb. iv. 2.

³² 2 Thess. ii. 10.

³³ James i. 21.

of mind,¹ as the word of God;² meditate,³ and confer of it;⁴ hide it in their hearts,⁵ and bring forth the fruit of it in their lives.⁶

Q. 161. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not by any power in themselves, or any virtue derived from the piety or intention of him by whom they are administered, but only by the working of the Holy Ghost, and the blessing of Christ, by whom they are instituted.⁷

Q. 162. *What is a sacrament?*

A. A sacrament is an holy ordinance instituted by Christ in his church,⁸ to signify, seal, and exhibit⁹ unto those that are within the covenant of grace,¹⁰ the benefits of his mediation;¹¹ to strengthen and increase their faith, and all other graces;¹² to oblige them to obedience;¹³ to testify and cherish their love and communion one with another;¹⁴ and to distinguish them from those that are without.¹⁵

Q. 163. *What are the parts of a sacrament?*

A. The parts of a sacrament are two; the one an outward and sensible sign, used according to Christ's own appointment; the other an inward and spiritual grace thereby signified.¹⁶

Q. 164. *How many sacraments hath Christ instituted in his church under the New Testament?*

A. Under the New Testament Christ hath instituted in his church only two sacraments, baptism and the Lord's supper.¹⁷

Q. 165. *What is Baptism?*

A. Baptism is a sacrament of the New Testament, wherein Christ hath ordained the washing with water in the name of

¹ Acts xvii. 11.

² 1 Thess. ii. 13.

³ Luke ix. 44. Heb. ii. 1.

⁴ Luke xxiv. 14. Deut. vi. 6, 7.

⁵ Prov. ii. 1. Ps. cxix. 11.

⁶ Luke viii. 15. James i. 25.

⁷ 1 Pet. iii. 21. Acts viii. 13. Cf. 23. 1 Cor. iii. 6, 7; xii. 13.

⁸ Gen. xvii. 7, 10. Exod. xii. Matt. xxviii. 19; xxvi. 26, 27, 28.

⁹ Rom. iv. 11. 1 Cor. xi. 24, 25.

¹⁰ Rom. xv. 8. Exod. xii. 48.

¹¹ Acts ii. 38. 1 Cor. x. 16.

¹² Rom. iv. 11. Gal. iii. 27.

¹³ Rom. vi. 3, 4. 1 Cor. x. 21.

¹⁴ Eph. iv. 2, 3, 4, 5. 1 Cor. xii. 13.

¹⁵ Eph. ii. 11, 12. Gen. xxxiv. 14.

¹⁶ Matt. iii. 11. 1 Pet. iii. 21. Rom. ii. 28, 29.

¹⁷ Matt. xxviii. 19. 1 Cor. xi. 20, 23. Matt. xxvi. 26, 27, 28.

the Father, and of the Son, and of the Holy Ghost,¹ to be a sign and seal of ingrafting into himself,² of remission of sins by his blood,³ and regeneration by his Spirit;⁴ of adoption,⁵ and resurrection unto everlasting life;⁶ and whereby the parties baptized are solemnly admitted into the visible church,⁷ and enter into an open and professed engagement to be wholly and only the Lord's.⁸

Q. 166. *Unto whom is baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, and so strangers from the covenant of promise, till they profess their faith in Christ, and obedience to him;⁹ but infants descended from parents, either both or but one of them professing faith in Christ, and obedience to him, are, in that respect, within the covenant, and to be baptized.¹⁰

Q. 167. *How is our baptism to be improved by us?*

A. The needful but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others;¹¹ by serious and thankful consideration of the nature of it, and of the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein;¹² by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagements;¹³ by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that sacrament;¹⁴ by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickening of grace;¹⁵ and by endeavouring to live by faith,¹⁶ to have our conversation in holiness and righteous-

¹ Matt. xxviii. 19.

² Gal. iii. 27.

³ Mark i. 4. Rev. i. 5.

⁴ Tit. iii. 5. Eph. v. 26.

⁵ Gal. iii. 26, 27.

⁶ 1 Cor. xv. 29. Rom vi. 5.

⁷ 1 Cor. xii. 13.

⁸ Rom. vi. 4.

⁹ Acts viii. 36, 37; ii. 38.

¹⁰ Gen. xvii. 7, 9. Cf. Gal. iii. 9, 14, and Col. ii. 11, 12, and Acts ii. 38, 39, and Rom. iv.

11, 12. 1 Cor. vii. 14. Matt. xxviii. 19. Luke xviii. 15, 16. Rom. xi. 16.

¹¹ Col. ii. 11, 12. Rom. vi. 4, 6, 11.

¹² Rom. vi. 3, 4, 5.

¹³ 1 Cor. i. 11, 12, 13. Rom. vi. 2, 3.

¹⁴ Rom. iv. 11, 12. 1 Pet. iii. 21.

¹⁵ Rom. vi. 3, 4, 5.

¹⁶ Gal. iii. 26, 27.

ness,¹ as those that have therein given up their names to Christ;² and to walk in brotherly love, as being baptized by the same Spirit into one body.³

Q. 168. *What is the Lord's supper?*

A. The Lord's supper is a sacrament of the New Testament,⁴ wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is showed forth; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace;⁵ have their union and communion with him confirmed;⁶ testify and renew their thankfulness,⁷ and engagement to God,⁸ and their mutual love and fellowship each with other, as members of the same mystical body.⁹

Q. 169. *How hath Christ appointed bread and wine to be given and received in the sacrament of the Lord's supper?*

A. Christ hath appointed the ministers of his word, in the administration of this sacrament of the Lord's supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer; to take and break the bread, and to give both the bread and the wine to the communicants: who are, by the same appointment, to take and eat the bread, and to drink the wine, in thankful remembrance that the body of Christ was broken and given, and his blood shed, for them.¹⁰

Q. 170. *How do they that worthily communicate in the Lord's supper feed upon the body and blood of Christ therein?*

A. As the body and blood of Christ are not corporally or carnally present in, with, or under the bread and wine in the Lord's supper,¹¹ and yet are spiritually present to the faith of the receiver, no less truly and really than the elements themselves are to their outward senses;¹² so they that worthily communicate in the sacrament of the Lord's supper, do therein feed upon the body and blood of Christ, not after a corporal and carnal, but in a spiritual manner; yet truly

¹ Rom. vi. 22.

² Acts ii. 38.

³ 1 Cor. xii. 13, 25, 26, 27.

⁴ Luke xxii. 20.

⁵ Matt. xxvi. 26, 27, 28.

1 Cor. xi. 23, 24, 25, 26.

⁶ 1 Cor. x. 16.

⁷ 1 Cor. xi. 24.

⁸ 1 Cor. x. 14, 15, 16, 21.

⁹ 1 Cor. x. 17.

¹⁰ 1 Cor. xi. 23, 24. Matt. xxvi. 26, 27, 28. Mark xiv. 22, 23, 24. Luke xxii. 19, 20.

¹¹ Acts iii. 21.

¹² Matt. xxvi. 26, 28.

and really,¹ while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death.²

Q. 171. How are they that receive the sacrament of the Lord's supper to prepare themselves before they come unto it?

A. They that receive the sacrament of the Lord's supper are, before they come, to prepare themselves thereunto, by examining themselves³ of their being in Christ,⁴ of their sins and wants;⁵ of the truth and measure of their knowledge,⁶ faith,⁷ repentance;⁸ love to God and the brethren,⁹ charity to all men,¹⁰ forgiving those that have done them wrong;¹¹ of their desires after Christ,¹² and of their new obedience;¹³ and by renewing the exercise of these graces,¹⁴ by serious meditation,¹⁵ and fervent prayer.¹⁶

Q. 172. May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's supper?

A. One who doubteth of his being in Christ, or of his due preparation to the sacrament of the Lord's supper, may have true interest in Christ, though he be not yet assured thereof;¹⁷ and in God's account hath it, if he be duly affected with the apprehension of the want of it,¹⁸ and unfeignedly desires to be found in Christ,¹⁹ and to depart from iniquity:²⁰ in which case (because promises are made, and this sacrament is appointed, for the relief even of weak and doubting Christians)²¹ he is to bewail his unbelief,²² and labour to have his doubts resolved;²³ and, so doing, he may and ought to come to the Lord's supper, that he may be further strengthened.²⁴

¹ 1 Cor. xi. 24, 25, 26, 27, 28, 29.

² 1 Cor. x. 16.

³ 1 Cor. xi. 28.

⁴ 2 Cor. xiii. 5.

⁵ 1 Cor. v. 7. Cf. Exod. xii. 15.

⁶ 1 Cor. xi. 29.

⁷ 1 Cor. xiii. 5. Matt. xxvi. 28.

⁸ Zech. xii. 10. 1 Cor. xi. 31.

⁹ 1 Cor. x. 16, 17. Acts ii. 46, 47.

¹⁰ 1 Cor. v. 8; xi. 18, 20.

¹¹ Matt. v. 23, 24.

¹² Isa. lv. 1. John vii. 37.

¹³ 1 Cor. v. 7, 8.

¹⁴ 1 Cor. xi. 25, 26, 28. Heb. x. 21, 22, 24. Ps. xxvi. 6.

¹⁵ 1 Cor. xi. 24, 25.

¹⁶ 2 Chron. xxx. 18, 19. Matt. xxvi. 26.

¹⁷ Isa. l. 10. 1 John v. 13. Ps. lxxxviii.; lxxvii. 1-12. Jonah ii. 4, 7.

¹⁸ Isa. liv. 7, 8, 9, 10. Matt. v. 3, 4. Ps. xxxi. 22; lxxiii. 13, 22, 23.

¹⁹ Phil. iii. 8, 9. Ps. x. 17; xlii. 1, 2, 5, 11.

²⁰ 2 Tim. ii. 19. Isa. l. 10. Ps. lxvi. 18, 19, 20.

²¹ Isa. xl. 11, 29, 31. Matt. xi. 28; xii. 20; xxvi. 28.

²² Mark ix. 24.

²³ Acts ii. 37; xvi. 30.

²⁴ Rom. iv. 11. 1 Cor. xi. 28.

Q. 173. May any who profess the faith, and desire to come to the Lord's supper, be kept from it?

A. Such as are found to be ignorant or scandalous, notwithstanding their profession of the faith, and desire to come to the Lord's supper, may and ought to be kept from that sacrament, by the power which Christ hath left in his church,¹ until they receive instruction, and manifest their reformation.²

Q. 174. What is required of them that receive the sacrament of the Lord's supper in the time of the administration of it?

A. It is required of them that receive the sacrament of the Lord's supper, that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance,³ diligently observe the sacramental elements and actions,⁴ heedfully discern the Lord's body,⁵ and affectionately meditate on his death and sufferings,⁶ and thereby stir up themselves to a vigorous exercise of their graces;⁷ in judging themselves,⁸ and sorrowing for sin;⁹ in earnest hungering and thirsting after Christ,¹⁰ feeding on him by faith,¹¹ receiving of his fulness,¹² trusting in his merits,¹³ rejoicing in his love,¹⁴ giving thanks for his grace;¹⁵ in renewing of their covenant with God,¹⁶ and love to all the saints.¹⁷

Q. 175. What is the duty of Christians, after they have received the sacrament of the Lord's supper?

A. The duty of Christians, after they have received the sacrament of the Lord's supper, is seriously to consider how they have behaved themselves therein, and with what success;¹⁸ if they find quickening and comfort, to bless God for it,¹⁹ beg the continuance of it,²⁰ watch against relapses,²¹ fulfil

¹ 1 Cor. xi. 27-34. Cf. Matt. vii. 6, and 1 Cor. v., and Jude 23, and 1 Tim. v. 22.

² 2 Cor. ii. 7.

³ Lev. x. 3. Heb. xii. 28. Ps. v. 7. 1 Cor. xi. 17, 26, 27.

⁴ Exod. xxiv. 8. Cf. Matt. xxvi. 28.

⁵ 1 Cor. xi. 29.

⁶ Luke xxii. 19.

⁷ 1 Cor. xi. 26; x. 3, 4, 5, 11, 14.

⁸ 1 Cor. xi. 31.

⁹ Zech. xii. 10.

¹⁰ Rev. xxii. 17.

¹¹ John vi. 35.

¹² John i. 16.

¹³ Phil. iii. 9.

¹⁴ Ps. lxxiii. 4, 5. 2 Chron. xxx. 21.

¹⁵ Ps. xxii. 26.

¹⁶ Jer. l. 5. Ps. l. 5.

¹⁷ Acts ii. 42.

¹⁸ Ps. xxviii. 7; lxxxv. 8. 1 Cor. xi. 17, 30, 31.

¹⁹ 2 Chron. xxx. 21, 22, 23, 25, 26. Acts ii. 42, 46, 47.

²⁰ Ps. xxxvi. 10. Cant. iii. 4. 1 Chron. xxix. 18.

²¹ 1 Cor. x. 3, 4, 5, 12.

their vows,¹ and encourage themselves to a frequent attendance on that ordinance:² but if they find no present benefit, more exactly to review their preparation to, and carriage at, the sacrament;³ in both which, if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time:⁴ but, if they see they have failed in either, they are to be humbled,⁵ and to attend upon it afterward with more care and diligence.⁶

Q. 176. *Wherein do the sacraments of baptism and the Lord's supper agree?*

A. The sacraments of baptism and the Lord's supper agree, in that the author of both is God;⁷ the spiritual part of both is Christ and his benefits;⁸ both are seals of the same covenant,⁹ are to be dispensed by ministers of the gospel, and by none other;¹⁰ and to be continued in the church of Christ until his second coming.¹¹

Q. 177. *Wherein do the sacraments of baptism and the Lord's supper differ?*

A. The sacraments of baptism and the Lord's supper differ, in that baptism is to be administered but once, with water, to be a sign and seal of our regeneration and ingrafting into Christ,¹² and that even to infants;¹³ whereas the Lord's supper is to be administered often, in the elements of bread and wine, to represent and exhibit Christ as spiritual nourishment to the soul,¹⁴ and to confirm our continuance and growth in him,¹⁵ and that only to such as are of years and ability to examine themselves.¹⁶

Q. 178. *What is prayer?*

A. Prayer is an offering up of our desires unto God,¹⁷ in the

¹ Ps. l. 14.

² 1 Cor. xi. 25, 26. Acts ii. 42, 46.

³ Cant. v. 1, 2, 3, 4, 5, 6.

⁴ Ps. cxxiii. 1, 2; xlii. 5, 8; xliii. 3, 4, 5.

⁵ 2 Chron. xxx. 18, 19. Isa. i. 16, 18.

⁶ 2 Cor. vii. 11. 1 Chron. xv. 12, 13, 14.

⁷ Matt. xxviii. 19. 1 Cor. xi. 23.

⁸ Rom. vi. 3, 4. 1 Cor. x. 16.

⁹ Rom. iv. 11. Cf. Col. ii. 12. Matt. xxvi. 27, 28.

¹⁰ John i. 33. Matt. xxviii. 19. 1 Cor. xi. 23; iv. 1. Heb. v. 4.

¹¹ Matt. xxviii. 19, 20. 1 Cor. xi. 26.

¹² Matt. iii. 11. Tit. iii. 5. Gal. iii. 27.

¹³ Gen. xvii. 7, 9. Acts ii. 38, 39. 1 Cor. vii. 14.

¹⁴ 1 Cor. xi. 23, 24, 25, 26.

¹⁵ 1 Cor. x. 16.

¹⁶ 1 Cor. xi. 28, 29.

¹⁷ Ps. lxxii. 8.

name of Christ,¹ by the help of his Spirit;² with confession of our sins,³ and thankful acknowledgment of his mercies.⁴

Q. 179. *Are we to pray unto God only?*

A. God only being able to search the hearts,⁵ hear the requests,⁶ pardon the sins,⁷ and fulfil the desire of all;⁸ and only to be believed in,⁹ and worshipped with religious worship;¹⁰ prayer, which is a special part thereof,¹¹ is to be made by all to him alone,¹² and to none other.¹³

Q. 180. *What is it to pray in the name of Christ?*

A. To pray in the name of Christ is, in obedience to his command, and in confidence on his promises, to ask mercy for his sake;¹⁴ not by bare mentioning of his name,¹⁵ but by drawing our encouragement to pray, and our boldness, strength, and hope of acceptance in prayer, from Christ and his mediation.¹⁶

Q. 181. *Why are we to pray in the name of Christ?*

A. The sinfulness of man, and his distance from God by reason thereof, being so great, as that we can have no access into his presence without a mediator;¹⁷ and there being none in heaven or earth appointed to, or fit for, that glorious work but Christ alone,¹⁸ we are to pray in no other name but his only.¹⁹

Q. 182. *How doth the Spirit help us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmities, by enabling us to understand both for whom, and what, and how prayer is to be made; and by working and quickening in our hearts (although not in all persons, nor at all times, in the same measure) those apprehensions, affections, and graces which are requisite for the right performance of that duty.²⁰

¹ John xvi. 23.

² Rom. viii. 26.

³ Ps. xxxii. 5, 6. Dan. ix. 4.

⁴ Phil. iv. 6.

⁵ 1 Kings viii. 39. Acts i. 24.

⁶ Rom. viii. 27.

⁷ Ps. lxxv. 2.

⁸ Micah vii. 18.

⁹ Ps. cxlv. 18, 19.

¹⁰ Rom. x. 14.

¹¹ Matt. iv. 10.

¹² 1 Cor. i. 2.

¹³ Ps. l. 15.

¹⁴ Rom. x. 14.

¹⁵ John xiv. 13, 14; xvi. 24. Dan. ix. 17.

¹⁶ Matt. vii. 21.

¹⁷ Heb. iv. 14, 15, 16. 1 John v. 13, 14, 15.

¹⁸ John xiv. 6. Isa. lix. 2. Eph. iii. 12.

¹⁹ John vi. 27. Heb. vii. 25, 26, 27. 1 Tim. ii. 5.

²⁰ Col. iii. 17. Heb. xiii. 15.

²¹ Rom. viii. 26, 27. Ps. x. 17. Zech. xii. 10.

Q. 183. *For whom are we to pray?*

A. We are to pray for the whole church of Christ upon earth;¹ for magistrates,² and ministers;³ for ourselves,⁴ our brethren,⁵ yea, our enemies;⁶ and for all sorts of men living,⁷ or that shall live hereafter;⁸ but not for the dead,⁹ nor for those that are known to have sinned the sin unto death.¹⁰

Q. 184. *For what things are we to pray?*

A. We are to pray for all things tending to the glory of God,¹¹ the welfare of the church,¹² our own¹³ or others good;¹⁴ but not for any thing that is unlawful.¹⁵

Q. 185. *How are we to pray?*

A. We are to pray with an awful apprehension of the majesty of God,¹⁶ and deep sense of our own unworthiness,¹⁷ necessities,¹⁸ and sins;¹⁹ with penitent,²⁰ thankful,²¹ and enlarged hearts;²² with understanding,²³ faith,²⁴ sincerity,²⁵ fervency,²⁶ love,²⁷ and perseverance,²⁸ waiting upon him,²⁹ with humble submission to his will.³⁰

Q. 186. *What rule hath God given for our direction in the duty of prayer?*

A. The whole word of God is of use to direct us in the duty of prayer;³¹ but the special rule of direction is that form of prayer which our Saviour Christ taught his disciples, commonly called *The Lord's Prayer*.³²

Q. 187. *How is the Lord's prayer to be used?*

A. The Lord's prayer is not only for direction, as a pattern, according to which we are to make other prayers; but may also be used as a prayer, so that it be done with understand-

¹ Eph. vi. 18. Ps. xxviii. 9.

² 1 Tim. ii. 1, 2.

³ Col. iv. 3.

⁴ Gen. xxxii. 11.

⁵ James v. 16.

⁶ Matt. v. 44.

⁷ 1 Tim. ii. 1, 2.

⁸ John xvii. 20. 2 Sam. vii. 29.

⁹ 2 Sam. xii. 21, 22, 23.

¹⁰ 1 John v. 16.

¹¹ Matt. vi. 9.

¹² Ps. li. 18; cxxii. 6.

¹³ Matt. vii. 11.

¹⁴ Ps. cxxv. 4.

¹⁵ 1 John v. 14.

¹⁶ Eccl. v. 1.

¹⁷ Gen. xviii. 27; xxxii. 10.

¹⁸ Luke xv. 17, 18, 19.

¹⁹ Luke xviii. 13, 14.

²⁰ Ps. li. 17.

²¹ Phil. iv. 6.

²² 1 Sam. i. 15; ii. 1.

²³ 1 Cor. xiv. 15.

²⁴ Mark xi. 24. James i. 6.

²⁵ Ps. cxlv. 18; xvii. 1.

²⁶ James v. 16.

²⁷ 1 Tim. ii. 8.

²⁸ Eph. vi. 18.

²⁹ Micah vii. 7.

³⁰ Matt. xxvi. 39.

³¹ 1 John v. 14.

³² Matt. vi. 9-13. Luke xi. 2, 3, 4.

ing, faith, reverence, and other graces necessary to the right performance of the duty of prayer.¹

Q. 188. *Of how many parts doth the Lord's prayer consist?*

A. The Lord's prayer consists of three parts; a preface, petitions, and a conclusion.

Q. 189. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer (contained in these words, *Our Father, which art in heaven*),² teacheth us, when we pray, to draw near to God with confidence of his fatherly goodness, and our interest therein;³ with reverence, and all other child-like dispositions,⁴ heavenly affections,⁵ and due apprehensions of his sovereign power, majesty, and gracious condescension:⁶ as also, to pray with and for others.⁷

Q. 190. *What do we pray for in the first petition?*

A. In the first petition (which is, *Hallowed be thy name*),⁸ acknowledging the utter inability and indisposition that is in ourselves and all men to honour God aright,⁹ we pray, that God would by his grace enable and incline us and others to know, to acknowledge, and highly to esteem him,¹⁰ his titles,¹¹ attributes,¹² ordinances, word,¹³ works, and whatsoever he is pleased to make himself known by;¹⁴ and to glorify him in thought, word,¹⁵ and deed:¹⁶ that he would prevent and remove atheism,¹⁷ ignorance,¹⁸ idolatry,¹⁹ profaneness,²⁰ and whatsoever is dishonourable to him;²¹ and, by his overruling providence, direct and dispose of all things to his own glory.²²

Q. 191. *What do we pray for in the second petition?*

A. In the second petition (which is, *Thy kingdom come*),²³ acknowledging ourselves and all mankind to be by nature

¹ Matt. vi. 9. Cf. Luke xi. 2.

² Matt. vi. 9.

³ Luke xi. 13. Rom. viii. 15.

⁴ Isa. lxiv. 9.

⁵ Ps. cxxiii. 1. Lam. iii. 41.

⁶ Isa. lxiii. 15, 16. Neh. i. 4, 5, 6.

⁷ Acts xii. 5.

⁸ Matt. vi. 9.

⁹ 2 Cor. iii. 5. Ps. li. 15.

¹⁰ Ps. lxvii. 2, 3.

¹¹ Ps. lxxxiii. 18.

¹² Ps. lxxxvi. 10, 11, 12, 13, 15.

¹³ 2 Thess. iii. 1. Ps. cxlvii. 19, 20; cxxxviii. 1, 2, 3. 2 Cor. ii. 14, 15.

¹⁴ Ps. cxlv. ; viii.

¹⁵ Ps. ciii. 1; xix. 14.

¹⁶ Phil. i. 9, 11.

¹⁷ Ps. lxvii. 1, 2, 3, 4.

¹⁸ Eph. i. 17, 18.

¹⁹ Ps. xcvi. 7.

²⁰ Ps. lxxiv. 18, 22, 23.

²¹ 2 Kings xix. 15, 16.

²² 2 Chron. xx. 6, 10, 11, 12. Ps. lxxxiii. ; cxl. 4, 8.

²³ Matt. vi. 10.

under the dominion of sin and Satan,¹ we pray, that the kingdom of sin and Satan may be destroyed,² the gospel propagated throughout the world,³ the Jews called,⁴ the fulness of the Gentiles brought in;⁵ the church furnished with all gospel-officers and ordinances,⁶ purged from corruption,⁷ countenanced and maintained by the civil magistrate:⁸ that the ordinances of Christ may be purely dispensed, and made effectual to the converting of those that are yet in their sins, and the confirming, comforting, and building up of those that are already converted:⁹ that Christ would rule in our hearts here,¹⁰ and hasten the time of his second coming, and our reigning with him for ever:¹¹ and that he would be pleased so to exercise the kingdom of his power in all the world, as may best conduce to these ends.¹²

Q. 192. *What do we pray for in the third petition?*

A. In the third petition (which is, *Thy will be done in earth, as it is in heaven*),¹³ acknowledging, that by nature we and all men are not only utterly unable and unwilling to know and do the will of God,¹⁴ but prone to rebel against his word,¹⁵ to repine and murmur against his providence,¹⁶ and wholly inclined to do the will of the flesh, and of the devil:¹⁷ we pray, that God would by his Spirit take away from ourselves and others all blindness,¹⁸ weakness,¹⁹ indisposedness,²⁰ and perverseness of heart;²¹ and by his grace make us able and willing to know, do, and submit to his will in all things,²² with the like humility,²³ cheerfulness,²⁴ faithfulness,²⁵ dili-

¹ Eph. ii. 2, 3.

² Ps. lxxviii. 1, 18. Rev. xii. 10, 11.

³ 2 Thess. iii. 1.

⁴ Rom. x. 1.

⁵ John xvii. 9, 20. Rom. xi. 25, 26. Ps. lxxvii.

⁶ Matt. ix. 38. 2 Thess. iii. 1.

⁷ Mal. i. 11. Zeph. iii. 9.

⁸ 1 Tim. ii. 1, 2.

⁹ Acts iv. 29, 30. Eph. vi. 18, 19, 20. Rom. xv. 29, 30, 32. 2 Thess. i. 11; ii. 16, 17.

¹⁰ Eph. iii. 14, 15, 16, 17, 18, 19, 20.

¹¹ Rev. xxii. 20.

¹² Isa. lxiv. 1, 2. Rev. iv. 8, 9,

10, 11.

¹³ Matt. vi. 10.

¹⁴ Rom. vii. 18. Job xxi. 14.

¹⁵ 1 Cor. ii. 14.

¹⁶ Rom. viii. 7.

¹⁷ Exod. xvii. 7. Numb. xiv. 2.

¹⁸ Eph. ii. 2.

¹⁹ Eph. i. 17, 18.

²⁰ Eph. iii. 16.

²¹ Matt. xxvi. 40, 41.

²² Jer. xxxi. 18, 19.

²³ Ps. cxix. 1, 8, 35, 36. Acts xxi. 14.

²⁴ Micah vi. 8.

²⁵ Ps. c. 2. Job. i. 21. 2 Sam. xv. 25, 26.

²⁶ Isa. xxxviii. 3.

gence,¹ zeal,² sincerity,³ and constancy,⁴ as the angels do in heaven.⁵

Q. 193. *What do we pray for in the fourth petition?*

A. In the fourth petition (which is, *Give us this day our daily bread*),⁶ acknowledging, that in Adam, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them;⁷ and that neither they of themselves are able to sustain us,⁸ nor we to merit,⁹ or by our own industry to procure them;¹⁰ but prone to desire,¹¹ get,¹² and use them unlawfully:¹³ we pray for ourselves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawful means, may, of his free gift, and as to his fatherly wisdom shall seem best, enjoy a competent portion of them;¹⁴ and have the same continued and blessed unto us in our holy and comfortable use of them,¹⁵ and contentment in them;¹⁶ and be kept from all things that are contrary to our temporal support and comfort.¹⁷

Q. 194. *What do we pray for in the fifth petition?*

A. In the fifth petition (which is, *Forgive us our debts, as we forgive our debtors*),¹⁸ acknowledging, that we and all others are guilty both of original and actual sin, and thereby become debtors to the justice of God; and that neither we, nor any other creature, can make the least satisfaction for that debt:¹⁹ we pray for ourselves and others, that God of his free grace would, through the obedience and satisfaction of Christ, apprehended and applied by faith, acquit us both from the guilt and punishment of sin,²⁰ accept us in his

¹ Ps. cxix. 4, 5.

² Rom. xii. 11.

³ Ps. cxix. 80.

⁴ Ps. cxix. 112.

⁵ Isa. vi. 2, 3. Ps. ciii. 20, 21. Matt. xviii. 10.

⁶ Matt. vi. 11.

⁷ Gen. ii. 17; iii. 17. Rom. viii. 20, 21, 22. Jer. v. 25. Deut. xxviii. 15-69.

⁸ Deut. viii. 3.

⁹ Gen. xxxii. 10.

¹⁰ Deut. viii. 17, 18.

¹¹ Jer. vi. 13. Mark vii. 21, 22.

¹² Hosea xii. 7.

¹³ James iv. 3.

¹⁴ Gen. xliii. 12, 13, 14; xxviii. 20. Eph. iv. 28. 2 Thess. iii. 11, 12. Phil. iv. 6.

¹⁵ 1 Tim. iv. 3, 4, 5.

¹⁶ 1 Tim. vi. 6, 7, 8.

¹⁷ Prov. xxx. 8, 9.

¹⁸ Matt. vi. 12.

¹⁹ Rom. iii. 9-22. Matt. xviii. 24, 25. Ps. cxxx. 3, 4.

²⁰ Rom. iii. 24, 25, 26. Heb. ix 22.

Beloved ;¹ continue his favour and grace to us,² pardon our daily failings,³ and fill us with peace and joy, in giving us daily more and more assurance of forgiveness ;⁴ which we are the rather emboldened to ask, and encouraged to expect, when we have this testimony in ourselves, that we from the heart forgive others their offences.⁵

Q. 195. *What do we pray for in the sixth petition ?*

A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*),⁶ acknowledging, that the most wise, righteous, and gracious God, for divers holy and just ends, may so order things, that we may be assaulted, foiled, and for a time led captive by temptations ;⁷ that Satan,⁸ the world,⁹ and the flesh, are ready powerfully to draw us aside, and ensnare us ;¹⁰ and that we, even after the pardon of our sins, by reason of our corruption,¹¹ weakness, and want of watchfulness,¹² are not only subject to be tempted, and forward to expose ourselves unto temptations,¹³ but also of ourselves unable and unwilling to resist them, to recover out of them, and to improve them ;¹⁴ and worthy to be left under the power of them :¹⁵ we pray, that God would so overrule the world and all in it,¹⁶ subdue the flesh,¹⁷ and restrain Satan,¹⁸ order all things,¹⁹ bestow and bless all means of grace,²⁰ and quicken us to watchfulness in the use of them, that we and all his people may by his providence be kept from being tempted to sin ;²¹ or, if tempted, that by his Spirit we may be powerfully supported and enabled to stand in the hour of temptation :²² or when fallen, raised again and recovered out of it,²³ and have a sanctified use and improve-

¹ Eph. i. 6, 7.

² 2 Pet. i. 2.

³ Hosea xiv. 2. Jer. xiv. 7.

⁴ Rom. xv. 13. Ps. li. 7, 8, 9, 10, 12.

⁵ Luke xi. 4. Matt. vi. 14, 15 ; xviii. 35.

⁶ Matt. vi. 13.

⁷ 2 Chron. xxxii. 31.

⁸ 1 Chron. xxi. 1.

⁹ Luke xxi. 34. Mark iv. 19.

¹⁰ James i. 14.

¹¹ Gal. v. 17.

¹² Matt. xxvi. 41.

¹³ Matt. xxvi. 69, 70, 71, 72. Gal. ii. 11, 12, 13, 14. 2

Chron. xviii. 3. Cf. 2 Chron. xix. 2.

¹⁴ Rom. vii. 23, 24. 1 Chron. xxi. 1, 2, 3, 4. 2 Chron. xvi. 7, 8, 9, 10.

¹⁵ Ps. lxxxii. 11, 12.

¹⁶ John xvii. 15.

¹⁷ Ps. li. 10 ; cxix. 133.

¹⁸ 2 Cor. xii. 7, 8.

¹⁹ 1 Cor. x. 12, 13.

²⁰ Heb. xiii. 20, 21.

²¹ Matt. xxvi. 41. Ps. xix. 13.

²² Eph. iii. 14, 15, 16, 17.

Thess. iii. 13. Jude 24.

²³ Ps. li. 12.

ment thereof:¹ that our sanctification and salvation may be perfected,² Satan trodden under our feet,³ and we fully freed from sin, temptation, and all evil, for ever.⁴

Q. 196. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever. Amen*),⁵ teacheth us to enforce our petitions with arguments,⁶ which are to be taken, not from any worthiness in ourselves, or in any other creature, but from God;⁷ and with our prayers to join praises,⁸ ascribing to God alone eternal sovereignty, omnipotency, and glorious excellency;⁹ in regard whereof, as he is able and willing to help us,¹⁰ so we by faith are emboldened to plead with him that he would,¹¹ and quietly to rely upon him, that he will fulfil our requests.¹² And, to testify this our desire and assurance, we say, *Amen*.¹³

¹ 1 Pet. v. 8, 9, 10.

² 2 Cor. xiii. 7, 9.

³ Rom. xvi. 20. Zech. iii. 2.
Luke xxii. 31, 32.

⁴ John xvii. 15. 1 Thess. v.
23.

⁵ Matt. vi. 13.

⁶ Rom. xv. 30.

⁷ Dan. ix. 4-19.

⁸ Phil. iv. 6.

⁹ 1 Chron. xxix. 10, 11, 12, 13.

¹⁰ Eph. iii. 20, 21. Luke xi. 13.

¹¹ 2 Chron. xx. 6, 11.

¹² 2 Chron. xiv. 11.

¹³ 1 Cor. xiv. 16. Rev. xxii. 20,
21.

FINIS

THE SHORTER CATECHISM,

AGREED UPON BY

THE ASSEMBLY OF DIVINES

AT WESTMINSTER,

WITH THE

ASSISTANCE OF COMMISSIONERS

FROM THE

CHURCH OF SCOTLAND,

AS A PART OF THE COVENANTED UNIFORMITY IN RELIGION
BETWIXT THE CHURCHES OF CHRIST IN THE KINGDOMS
OF SCOTLAND, ENGLAND, AND IRELAND.

*And approved Anno 1648, by the General Assembly of the Church
of Scotland, to be a Directory for catechising such as
are of weaker Capacity*

WITH REFERENCES TO THE

PROOFS FROM THE SCRIPTURE.

THE SHORTER CATECHISM.

QUEST. 1. *WHAT is the chief end of man?*

Ans. Man's chief end is to glorify God,¹ and to enjoy him for ever.²

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God, which is contained in the scriptures of the Old and New Testaments,³ is the only rule to direct us how we may glorify and enjoy him.⁴

Q. 3. *What do the scriptures principally teach?*

A. The scriptures principally teach what man is to believe concerning God, and what duty God requires of man.⁵

Q. 4. *What is God?*

A. God is a Spirit,⁶ infinite,⁷ eternal,⁸ and unchangeable, in his being,¹⁰ wisdom,¹¹ power,¹² holiness,¹³ justice, goodness and truth.¹⁴

Q. 5. *Are there more Gods than one?*

A. There is but One only, the living and true God.¹⁵

Q. 6. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead; the Father the Son, and the Holy Ghost; and these three are one God the same in substance, equal in power and glory.¹⁶

¹ 1 Cor. x. 31. Rom. xi. 36.

² Ps. lxxiii. 25, 26, 27, 28.

³ 2 Tim. iii. 16. Eph. ii. 20.

⁴ 1 John i. 3, 4.

⁵ 2 Tim. i. 13; iii. 16.

⁶ John iv. 24.

⁷ Job xi. 7, 8, 9.

⁸ Ps. xc. 2.

⁹ James i. 17.

¹⁰ Exod. iii. 14.

¹¹ Ps. cxlvii. 5.

¹² Rev. iv. 8.

¹³ Rev. xv. 4.

¹⁴ Exod. xxxiv. 6, 7.

¹⁵ Deut. vi. 4. Jer. x. 10.

¹⁶ 1 John v. 7. Matt. xxviii.

Q. 7. What are the decrees of God?

A. The decrees of God are, his eternal purpose, according to the counsel of his will, whereby, for his own glory, he hath foreordained whatsoever comes to pass.¹

Q. 8. How doth God execute his decrees?

A. God executeth his decrees in the works of creation and providence.

Q. 9. What is the work of creation?

A. The work of creation is, God's making all things of nothing, by the word of his power, in the space of six days, and all very good.²

Q. 10. How did God create man?

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.³

Q. 11. What are God's works of providence?

A. God's works of providence are, his most holy,⁴ wise,⁵ and powerful preserving⁶ and governing all his creatures, and all their actions.⁷

Q. 12. What special act of providence did God exercise towards man in the estate wherein he was created?

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of the knowledge of good and evil, upon the pain of death.⁸

Q. 13. Did our first parents continue in the estate wherein they were created?

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.⁹

Q. 14. What is sin?

A. Sin is any want of conformity unto, or transgression of, the law of God.¹⁰

Q. 15. What was the sin whereby our first parents fell from the estate wherein they were created?

A. The sin whereby our first parents fell from the estate

¹ Eph. i. 4, 11. Rom. ix. 22, 23.

² Gen. i. Heb. xi. 3.

³ Gen. i. 26, 27, 28. Col. iii. 10. Eph. iv. 24.

⁴ Ps. cxlv. 17.

⁵ Ps. civ. 24. Isa. xxviii. 29.

⁶ Heb. i. 3.

⁷ Ps. ciii. 19. Matt. x. 29, 30, 31.

⁸ Gal. iii. 12. Gen. ii. 17.

⁹ Gen. iii. 6, 7, 8, 13. Eccl. vii. 29.

¹⁰ 1 John iii. 4.

wherein they were created, was their eating the forbidden fruit.¹

Q. 16. *Did all mankind fall in Adam's first transgression?*

A. The covenant being made with Adam, not only for himself, but for his posterity; all mankind, descending from him by ordinary generation, sinned in him, and fell with him, in his first transgression.²

Q. 17. *Into what estate did the fall bring mankind?*

A. The fall brought mankind into an estate of sin and misery.³

Q. 18. *Wherein consists the sinfulness of that estate wherewith man fell?*

A. The sinfulness of that estate wherewith man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.⁴

Q. 19. *What is the misery of that estate wherewith man fell?*

A. All mankind by their fall lost communion with God,⁵ are under his wrath and curse,⁶ and so made liable to all miseries in this life, to death itself, and to the pains of hell for ever.⁷

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God having, out of his mere good pleasure, from all eternity, elected some to everlasting life,⁸ did enter into a covenant of grace to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.⁹

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jesus Christ,¹⁰ who, being the eternal Son of God, became man,¹¹ and so was, and continueth to be, God and man in two distinct natures, and one person, for ever.¹²

¹ Gen. iii. 6, 12.

² Gen. ii. 16, 17. Rom. v. 12.

1 Cor. xv. 21, 22.

³ Rom. v. 12.

⁴ Rom. v. 12, 19; v. 10-20.

Eph. ii. 1, 2, 3. James i. 14,

15. Matt. xv. 19.

⁵ Gen. iii. 8, 10, 24.

⁶ Eph. ii. 2, 3. Gal. iii. 10.

⁷ Lam. iii. 39. Rom. vi. 23.

Matt. xxv. 41, 46.

⁸ Eph. i. 4.

⁹ Rom. iii. 20, 21, 22. Gal. iii.

21, 22.

¹⁰ 1 Tim. ii. 5, 6.

¹¹ John i. 14. Gal. iv. 4.

¹² Rom. ix. 5. Luke i. 35. Col.

ii. 9. Heb. vii. 24, 25.

Q. 22. *How did Christ, being the Son of God, become man ?*

A. Christ, the Son of God, became man, by taking to himself a true body,¹ and a reasonable soul,² being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her,³ yet without sin.⁴

Q. 23. *What offices doth Christ execute as our Redeemer ?*

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.⁵

Q. 24. *How doth Christ execute the office of a prophet ?*

A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.⁶

Q. 25. *How doth Christ execute the office of a priest ?*

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice,⁷ and reconcile us to God,⁸ and in making continual intercession for us.⁹

Q. 26. *How doth Christ execute the office of a king ?*

A. Christ executeth the office of a king, in subduing us to himself,¹⁰ in ruling¹¹ and defending us,¹² and in restraining and conquering all his and our enemies.¹³

Q. 27. *Wherein did Christ's humiliation consist ?*

A. Christ's humiliation consisted in his being born, and that in a low condition,¹⁴ made under the law,¹⁵ undergoing the miseries of this life,¹⁶ the wrath of God,¹⁷ and the cursed death of the cross ;¹⁸ in being buried,¹⁹ and continuing under the power of death for a time.²⁰

Q. 28. *Wherein consisteth Christ's exaltation ?*

A. Christ's exaltation consisteth in his rising again from

¹ Heb. ii. 14, 16 ; x. 5.

² Matt. xxvi. 38.

³ Luke i. 27, 31, 35, 42. Gal. iv. 4.

⁴ Heb. iv. 15 ; vii. 26.

⁵ Acts iii. 21, 22. Heb. xii. 25. Cf. 2 Cor. xiii. 3. Heb. v. 5, 6, 7 ; vii. 25. Ps. ii. 6. Isa. ix. 6, 7. Matt. xxi. 5. Ps. ii. 8, 9, 10, 11.

⁶ John i. 18. 1 Pet. i. 10, 11, 12. John xv. 15 ; xx. 31.

⁷ Heb. ix. 14, 28.

⁸ Heb. ii. 17.

⁹ Heb. vii. 24, 25.

¹⁰ Acts xv. 14, 15, 16.

¹¹ Isa. xxxiii. 22.

¹² Isa. xxxii. 1, 2.

¹³ 1 Cor. xv. 25. Ps. cx.

¹⁴ Luke ii. 7.

¹⁵ Gal. iv. 4.

¹⁶ Heb. xii. 2, 3. Isa. liii. 2, 3.

¹⁷ Luke xxii. 44. Matt. xxvii. 46.

¹⁸ Phil. ii. 8.

¹⁹ 1 Cor. xv. 3, 4.

²⁰ Acts ii. 24, 25, 26, 27, 31.

the dead on the third day,¹ in ascending up into heaven,² in sitting at the right hand of God the Father,³ and in coming to judge the world at the last day.⁴

Q. 29. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us⁵ by his Holy Spirit.⁶

Q. 30. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us,⁷ and thereby uniting us to Christ in our effectual calling.⁸

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit,⁹ whereby, convincing us of our sin and misery,¹⁰ enlightening our minds in the knowledge of Christ,¹¹ and renewing our wills,¹² he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the gospel.¹³

Q. 32. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called do in this life partake of justification,¹⁴ adoption,¹⁵ and sanctification, and the several benefits which in this life do either accompany or flow from them.¹⁶

Q. 33. *What is justification?*

A. Justification is an act of God's free grace, wherein he pardoneth all our sins,¹⁷ and accepteth us as righteous in his sight,¹⁸ only for the righteousness of Christ imputed to us,¹⁹ and received by faith alone.²⁰

Q. 34. *What is adoption?*

A. Adoption is an act of God's free grace,²¹ whereby we are

¹ 1 Cor. xv. 4.

² Mark xvi. 19.

³ Eph. i. 20.

⁴ Acts i. 11; xvii. 31.

⁵ John i. 11, 12.

⁶ Tit. iii. 5, 6.

⁷ Eph. i. 13, 14. John vi. 37, 39. Eph. ii. 8.

⁸ Eph. iii. 17. 1 Cor. i. 9.

⁹ 2 Tim. i. 9. 2 Thess. ii. 13, 14.

¹⁰ Acts ii. 37.

¹¹ Acts xxvi. 18.

¹² Ezek. xxxvi. 26, 27.

¹³ John vi. 44, 45. Phil. ii. 13.

¹⁴ Rom. viii. 30.

¹⁵ Eph. i. 5.

¹⁶ 1 Cor. i. 26, 30.

¹⁷ Rom. iii. 24, 25; iv. 6, 7, 8.

¹⁸ 2 Cor. v. 19, 21.

¹⁹ Rom. v. 17, 18, 19.

²⁰ Gal. ii. 16. Phil. iii. 9.

²¹ 1 John iii. 1

received into the number, and have a right to all the privileges of the sons of God.¹

Q. 35. *What is sanctification?*

A. Sanctification is the work of God's free grace,² whereby we are renewed in the whole man after the image of God,³ and are enabled more and more to die unto sin, and live unto righteousness.⁴

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification?*

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience,⁵ joy in the Holy Ghost,⁶ increase of grace,⁷ and perseverance therein to the end.⁸

Q. 37. *What benefits do believers receive from Christ at death?*

A. The souls of believers are at their death made perfect in holiness,⁹ and do immediately pass into glory;¹⁰ and their bodies, being still united to Christ,¹¹ do rest in their graves,¹² till the resurrection.¹³

Q. 38. *What benefits do believers receive from Christ at the resurrection?*

A. At the resurrection, believers being raised up in glory,¹⁴ shall be openly acknowledged and acquitted in the day of judgment,¹⁵ and made perfectly blessed in the full enjoying of God¹⁶ to all eternity.¹⁷

Q. 39. *What is the duty which God requireth of man?*

A. The duty which God requireth of man, is obedience to his revealed will.¹⁸

Q. 40. *What did God at first reveal to man for the rule of his obedience?*

A. The rule which God at first revealed to man for his obedience, was the moral law.¹⁹

¹ John i. 12. Rom. viii. 17.

² 2 Thess. ii. 13.

³ Eph. iv. 23, 24.

⁴ Rom. vi. 4, 6.

⁵ Rom. v. 1, 2, 5.

⁶ Rom. xiv. 17.

⁷ Prov. iv. 18.

⁸ 1 John v. 13. 1 Pet. i. 5.

⁹ Heb. xii. 23.

¹⁰ 2 Cor. v. 1, 6, 8. Phil. i. 23.

Luke xxiii. 43.

¹¹ 1 Thess. iv. 14.

¹² Isa. lvii. 2.

¹³ Job xix. 26, 27.

¹⁴ 1 Cor. xv. 43.

¹⁵ Matt. xxv. 23; x. 32.

¹⁶ 1 John iii. 2. 1 Cor. xiii. 12.

¹⁷ 1 Thess. iv. 17, 18.

¹⁸ Micah vi. 8. 1 Sam. xv. 22.

¹⁹ Rom. ii. 14, 15; x. 5.

Q. 41. *Where is the moral law summarily comprehended?*

A. The moral law is summarily comprehended in the ten commandments.¹

Q. 42. *What is the sum of the ten commandments?*

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all our strength, and with all our mind; and our neighbour as ourselves.²

Q. 43. *What is the preface to the ten commandments?*

A. The preface to the ten commandments is in these words, *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*³

Q. 44. *What doth the preface to the ten commandments teach us?*

A. The preface to the ten commandments teacheth us, That because God is the Lord, and our God, and Redeemer, therefore we are bound to keep all his commandments.⁴

Q. 45. *Which is the first commandment?*

A. The first commandment is, *Thou shalt have no other gods before me.*⁵

Q. 46. *What is required in the first commandment?*

A. The first commandment requireth us to know and acknowledge God to be the only true God, and our God;⁶ and to worship and glorify him accordingly.⁷

Q. 47. *What is forbidden in the first commandment?*

A. The first commandment forbiddeth the denying,⁸ or not worshipping and glorifying the true God as God,⁹ and our God;¹⁰ and the giving of that worship and glory to any other, which is due to him alone.¹¹

Q. 48. *What are we specially taught by these words [before me] in the first commandment?*

A. These words [*before me*] in the first commandment teach us, That God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.¹²

¹ Deut. x. 4.

² Matt. xxii. 37, 38, 39, 40.

³ Exod. xx. 2.

⁴ Luke i. 74, 75. 1 Pet. i. 15, 16, 17, 18, 19.

⁵ Exod. xx. 3.

⁶ 1 Chron. xxviii. 9. Deut.

xxvi. 17.

⁷ Matt. iv. 10. Ps. xxix. 2.

⁸ Ps. xiv. 1.

⁹ Rom. i. 21.

¹⁰ Ps. lxxxix. 10, 11.

¹¹ Rom. i. 25, 26.

¹² Ezek. viii. 5-18.

Q. 49. *Which is the second commandment ?*

A. The second commandment is, *Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me, and keep my commandments.*¹

Q. 50. *What is required in the second commandment ?*

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in his word.²

Q. 51. *What is forbidden in the second commandment ?*

A. The second commandment forbiddeth the worshipping of God by images,³ or any other way not appointed in his word.⁴

Q. 52. *What are the reasons annexed to the second commandment ?*

A. The reasons annexed to the second commandment are, God's sovereignty over us,⁵ his propriety in us,⁶ and the zeal he hath to his own worship.⁷

Q. 53. *Which is the third commandment ?*

A. The third commandment is, *Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.*⁸

Q. 54. *What is required in the third commandment ?*

A. The third commandment requireth the holy and reverend use of God's names,⁹ titles,¹⁰ attributes,¹¹ ordinances,¹² word,¹³ and works.¹⁴

Q. 55. *What is forbidden in the third commandment ?*

A. The third commandment forbiddeth all profaning or abusing of any thing whereby God maketh himself known.¹⁵

¹ Exod. xx. 4, 5, 6.

² Deut. xxxii. 46. Matt. xxviii. 20. Acts ii. 42.

³ Deut. iv. 15, 16, 17, 18, 19. Exod. xxxii. 5, 8.

⁴ Deut. xii. 31, 32.

⁵ Ps. xcv. 2, 3, 6.

⁶ Ps. xlv. 11.

⁷ Exod. xxxiv. 13, 14.

⁸ Exod. xx. 7.

⁹ Matt. vi. 9. Deut. xxviii. 58.

¹⁰ Ps. lxxviii. 4.

¹¹ Rev. xv. 3, 4.

¹² Mal. i. 11, 14.

¹³ Ps. cxxxviii. 1, 2.

¹⁴ Job^x xxxvi. 24.

¹⁵ Mal. i. 6, 7, 12 ; ii. 2 ; iii. 14.

Q. 56. *What is the reason annexed to the third commandment ?*

A. The reason annexed to the third commandment is, That however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.¹

Q. 57. *Which is the fourth commandment ?*

A. The fourth commandment is, *Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath-day, and hallowed it.*²

Q. 58. *What is required in the fourth commandment ?*

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word ; expressly one whole day in seven, to be a holy sabbath to himself.³

Q. 59. *Which day of the seven hath God appointed to be the weekly sabbath ?*

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath ; and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.⁴

Q. 60. *How is the sabbath to be sanctified ?*

A. The sabbath is to be sanctified by a holy resting all that day,⁵ even from such worldly employments and recreations as are lawful on other days ;⁶ and spending the whole time in the publick and private exercises of God's worship,⁷ except so much as is to be taken up in the works of necessity and mercy.⁸

Q. 61. *What is forbidden in the fourth commandment ?*

A. The fourth commandment forbiddeth the omission or

¹ 1 Sam. ii. 12, 17, 22, 29 ; iii. 13. Deut. xxviii. 58, 59.

² Exod. xx. 8-11.

³ Deut. v. 12, 13, 14.

⁴ Gen. ii. 2, 3. 1 Cor. xvi. 1, 2. Acts xx. 7.

⁵ Exod. xx. 8, 10 ; xvi. 25, 26,

27, 28.

⁶ Neh. xiii. 15, 16, 17, 18, 19, 21, 22.

⁷ Luke iv. 16. Acts xx. 7. Ps. xcii. [title, *A psalm or song for the sabbath-day*]. Isa. lxvi. 23.

⁸ Matt. xii. 1-31.

careless performance of the duties required,¹ and the profaning the day by idleness,² or doing that which is in itself sinful,³ or by unnecessary thoughts, words, or works, about our worldly employments or recreations.⁴

Q. 62. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments,⁵ his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.⁶

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, *Honour thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.*⁷

Q. 64. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors,⁸ inferiors,⁹ or equals.¹⁰

Q. 65. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing any thing against, the honour and duty which belongeth to every one in their several places and relations.¹¹

Q. 66. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment, is a promise of long life and prosperity (as far as it shall serve for God's glory and their own good) to all such as keep this commandment.¹²

Q. 67. *Which is the sixth commandment?*

A. The sixth commandment is, *Thou shalt not kill.*¹³

Q. 68. *What is required in the sixth commandment?*

A. The sixth commandment requireth all lawful endeavours to preserve our own life,¹⁴ and the life of others.¹⁵

¹ Ezek. xxii. 26. Amos viii. 5.

Mal. i. 13.

² Acts xx. 7, 9.

³ Ezek. xxiii. 38.

⁴ Jer. xvii. 24, 25, 26. Isa. lviii. 13.

⁵ Exod. xx. 9.

⁶ Exod. xx. 11.

⁷ Exod. xx. 12.

⁸ Eph. v. 21.

⁹ 1 Pet. ii. 17.

¹⁰ Rom. xii. 10.

¹¹ Matt. xv. 4, 5, 6. Ezek. xxxiv. 2, 3, 4. Rom. xiii. 8.

¹² Deut. v. 16. Eph. vi. 2, 3.

¹³ Exod. xx. 13.

¹⁴ Eph. v. 28, 29.

¹⁵ 1 Kings xviii. 4.

Q. 69. *What is forbidden in the sixth commandment?*

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.¹

Q. 70. *Which is the seventh commandment?*

A. The seventh commandment is, *Thou shalt not commit adultery.*²

Q. 71. *What is required in the seventh commandment?*

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.³

Q. 72. *What is forbidden in the seventh commandment?*

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.⁴

Q. 73. *Which is the eighth commandment?*

A. The eighth commandment is, *Thou shalt not steal.*⁵

Q. 74. *What is required in the eighth commandment?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.⁶

Q. 75. *What is forbidden in the eighth commandment?*

A. The eighth commandment forbiddeth whatsoever doth or may unjustly hinder our own or our neighbour's wealth or outward estate.⁷

Q. 76. *Which is the ninth commandment?*

A. The ninth commandment is, *Thou shalt not bear false witness against thy neighbour.*⁸

Q. 77. *What is required in the ninth commandment?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man,⁹ and of our own and our neighbour's good name,¹⁰ especially in witness-bearing.¹¹

Q. 78. *What is forbidden in the ninth commandment?*

A. The ninth commandment forbiddeth whatsoever is pre-

¹ Acts xvi. 28. Gen. ix. 6.

² Exod. xx. 14.

³ 1 Cor. vii. 2, 3, 5, 34, 36.
Col. iv. 6. 1 Pet. iii. 2.

⁴ Matt. xv. 19; v. 28. Eph. v.
3, 4.

⁵ Exod. xx. 15.

⁶ Gen. xxx. 30. 1 Tim. v. 8.
Lev. xxv. 35. Deut. xxii. 1,

2, 3, 4, 5. Exod. xxiii. 4, 5.
Gen. xlvii. 14, 20.

⁷ Prov. xxi. 17; xxiii. 20, 21;
xxviii. 19. Eph. iv. 28.

⁸ Exod. xx. 16.

⁹ Zech. viii. 16.

¹⁰ 3 John 12.

¹¹ Prov. xiv. 5, 25.

judicial to truth, or injurious to our own or our neighbour's good name.¹

Q. 79. *Which is the tenth commandment?*

A. The tenth commandment is, *Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*²

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition,³ with a right and charitable frame of spirit toward our neighbour, and all that is his.⁴

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontentment with our own estate,⁵ envying or grieving at the good of our neighbour,⁶ and all inordinate motions and affections to any thing that is his.⁷

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man since the fall is able in this life perfectly to keep the commandments of God,⁸ but doth daily break them in thought, word, and deed.⁹

Q. 83. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.¹⁰

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life, and that which is to come.¹¹

Q. 85. *What doth God require of us, that we may escape his wrath and curse due to us for sin?*

A. To escape the wrath and curse of God due to us for sin, God requireth of us faith in Jesus Christ, repentance unto

¹ 1 Sam. xvii. 28. Lev. xix. 16. Ps. xv. 3.

² Exod. xx. 17.

³ Heb. xiii. 5. 1 Tim. vi. 6.

⁴ Job xxxi. 29. Rom. xii. 15. 1 Tim. i. 5. 1 Cor. xiii. 4, 5, 6, 7.

⁵ 1 Kings xxi. 4. Esther v. 13. 1 Cor. x. 10.

⁶ Gal. v. 26. James iii. 14, 16.

⁷ Rom. vii. 7, 8; xiii. 9. Deut. v. 21.

⁸ Eccl. vii. 20. 1 John i. 8, 10. Gal. v. 17.

⁹ Gen. vi. 5; viii. 21. Rom. iii. 9-21. James iii. 2-13.

¹⁰ Ezek. viii. 6, 13, 15. 1 John v. 16. Ps. lxxviii. 17, 32, 56.

¹¹ Eph. v. 6. Gal. iii. 10. Lam. iii. 39. Matt. xxv. 41.

life,¹ with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.²

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace,³ whereby we receive and rest upon him alone for salvation, as he is offered to us in the gospel.⁴

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace,⁵ whereby a sinner, out of a true sense of his sin,⁶ and apprehension of the mercy of God in Christ,⁷ doth, with grief and hatred of his sin, turn from it unto God,⁸ with full purpose of, and endeavour after, new obedience.⁹

Q. 88. *What are the outward means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means whereby Christ communicateth to us the benefits of redemption, are his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.¹⁰

Q. 89. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith, unto salvation.¹¹

Q. 90. *How is the word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence,¹² preparation,¹³ and prayer;¹⁴ receive it with faith and love,¹⁵ lay it up in our hearts,¹⁶ and practise it in our lives.¹⁷

¹ Acts xx. 21.

² Prov. ii. 1, 2, 3, 4, 5; viii. 33, 34, 35, 36. Isa. lv. 3.

³ Heb. x. 39.

⁴ John i. 12. Isa. xxvi. 3, 4. Phil. iii. 9. Gal. ii. 16.

⁵ Acts xi. 18.

⁶ Acts ii. 37, 38.

⁷ Joel ii. 12. Jer. iii. 22.

⁸ Jer. xxxi. 18, 19. Ezek. xxxvi. 31.

⁹ 2 Cor. vii. 11. Isa. i. 16, 17.

¹⁰ Matt. xxviii. 19, 20. Acts ii. 42, 46, 47.

¹¹ Neh. viii. 8. 1 Cor. xiv. 24, 25. Acts xxvi. 18. Ps. xix. 8. Acts xx. 32. Rom. xv. 4. 2 Tim. iii. 15, 16, 17. Rom. x. 13, 14, 15, 16, 17; i. 16.

¹² Prov. viii. 34.

¹³ 1 Pet. ii. 1, 2.

¹⁴ Ps. cxix. 18.

¹⁵ Heb. iv. 2. 2 Thess. ii. 10.

¹⁶ Ps. cxix. 11.

¹⁷ Luke viii. 15. James i. 25.

Q. 91. How do the sacraments become effectual means of salvation?

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them; but only by the blessing of Christ,¹ and the working of his spirit in them that by faith receive them.²

Q. 92. What is a sacrament?

A. A sacrament is an holy ordinance instituted by Christ; wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.³

Q. 93. Which are the sacraments of the New Testament?

A. The sacraments of the New Testament are, Baptism,⁴ and the Lord's supper.⁵

Q. 94. What is baptism?

A. Baptism is a sacrament, wherein the washing with water in the name of the Father, and of the Son, and of the Holy Ghost,⁶ doth signify and seal our ingrafting into Christ, and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.⁷

Q. 95. To whom is baptism to be administered?

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him;⁸ but the infants of such as are members of the visible church are to be baptized.⁹

Q. 96. What is the Lord's supper?

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment, and growth in grace.¹⁰

Q. 97. What is required to the worthy receiving of the Lord's supper?

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves of their

¹ 1 Pet. iii. 21. Matt. iii. 11.

1 Cor. iii. 6, 7.

² 1 Cor. xii. 13.

³ Gen. xvii. 7, 10. Exod. xii.

1 Cor. xi. 23, 26.

⁴ Matt. xxviii. 19.

⁵ Matt. xxvi. 26, 27, 28.

⁶ Matt. xxviii. 19.

⁷ Rom. vi. 4. Gal. iii. 27.

⁸ Acts viii. 36, 37; ii. 38.

⁹ Acts ii. 38, 39. Gen. xvii.

10. Cf. Col. ii. 11, 12. 1 Cor. vii. 14.

¹⁰ 1 Cor. xi. 23, 24, 25, 26; x. 16.

knowledge to discern the Lord's body,¹ of their faith to feed upon him,² of their repentance,³ love,⁴ and new obedience;⁵ lest, coming unworthily, they eat and drink judgment to themselves.⁶

Q. 98. *What is prayer?*

A. Prayer is an offering up of our desires unto God,⁷ for things agreeable to his will,⁸ in the name of Christ,⁹ with confession of our sins,¹⁰ and thankful acknowledgment of his mercies.¹¹

Q. 99. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer;¹² but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called *The Lord's prayer*.¹³

Q. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer (which is, *Our Father which art in heaven*¹⁴) teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us;¹⁵ and that we should pray with and for others.¹⁶

Q. 101. *What do we pray for in the first petition?*

A. In the first petition (which is, *Hallowed be thy name*¹⁷) we pray, That God would enable us and others to glorify him in all that whereby he maketh himself known;¹⁸ and that he would dispose all things to his own glory.¹⁹

Q. 102. *What do we pray for in the second petition?*

A. In the second petition (which is, *Thy kingdom come*²⁰) we pray, That Satan's kingdom may be destroyed;²¹ and that the kingdom of grace may be advanced,²² ourselves and others

¹ 1 Cor. xi. 28, 29.

² 2 Cor. xiii. 5.

³ 1 Cor. xi. 31.

⁴ 1 Cor. x. 16, 17.

⁵ 1 Cor. v. 7, 8.

⁶ 1 Cor. xi. 28, 29.

⁷ Ps. lxxii. 8.

⁸ 1 John v. 14.

⁹ John xvi. 23.

¹⁰ Ps. xxxii. 5, 6. Dan. ix. 4.

¹¹ Phil. iv. 6.

¹² 1 John v. 14.

¹³ Matt. vi. 9-13. Cf. Luke xi. 2, 3, 4.

¹⁴ Matt. vi. 9.

¹⁵ Rom. viii. 15. Luke xi. 13.

¹⁶ Acts xii. 5. 1 Tim. ii. 1, 2.

¹⁷ Matt. vi. 9.

¹⁸ Ps. lxxvii. 2, 3.

¹⁹ Ps. lxxxiii.

²⁰ Matt. vi. 10.

²¹ Ps. lxxviii. 1, 18.

²² Rev. xii. 10, 11.

brought into it, and kept in it;¹ and that the kingdom of glory may be hastened.²

Q. 103. *What do we pray for in the third petition?*

A. In the third petition (which is, *Thy will be done in earth, as it is in heaven*³) we pray, That God, by his grace, would make us able and willing to know, obey, and submit to his will in all things,⁴ as the angels do in heaven.⁵

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition (which is, *Give us this day our daily bread*⁶) we pray, That of God's free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them.⁷

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition (which is, *And forgive us our debts, as we forgive our debtors*⁸) we pray, That God, for Christ's sake, would freely pardon all our sins;⁹ which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.¹⁰

Q. 106. *What do we pray for in the sixth petition?*

A. In the sixth petition (which is, *And lead us not into temptation, but deliver us from evil*¹¹) we pray, that God would either keep us from being tempted to sin,¹² or support and deliver us when we are tempted.¹³

Q. 107. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer (which is, *For thine is the kingdom, and the power, and the glory, for ever, Amen*¹⁴) teacheth us to take our encouragement in prayer from God only,¹⁵ and in our prayers to praise him, ascribing kingdom, power, and glory to him.¹⁶ And, in testimony of our desire, and assurance to be heard, we say, *Amen*.¹⁷

¹ 2 Thess. iii. 1. Rom. x. 1.
John xvii. 9, 20.

² Rev. xxii. 20.

³ Matt. vi. 10.

⁴ Ps. lxxvii.; cxix. 36. Matt.
26, 39. 2 Sam. xv. 25. Job
i. 21.

⁵ Ps. ciii. 20, 21.

⁶ Matt. vi. 11.

⁷ Prov. xxx. 8, 9. Gen. xxviii.
20. 1 Tim. iv. 4, 5.

⁸ Matt. vi. 12.

⁹ Ps. li. 1, 2, 7, 9. Dan. ix. 17,
18, 19.

¹⁰ Luke xi. 4. Matt. xviii. 35.

¹¹ Matt. vi. 13.

¹² Matt. xxvi. 41.

¹³ 2 Cor. xii. 7, 8.

¹⁴ Matt. vi. 13.

¹⁵ Dan. ix. 4, 7, 8, 9, 16, 17, 18,
19.

¹⁶ 1 Chron. xxix. 10, 11, 12, 13.

¹⁷ 1 Cor. xiv. 16. Rev. xxii. 20,
21.

THE TEN COMMANDMENTS.

Exod. xx.

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ; and showing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain : for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work : But the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath-day, and hallowed it.

V. Honour thy father and thy mother ; that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

THE LORD'S PRAYER.

Matt. vi.

OUR Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation; but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

THE CREED.

I BELIEVE in God the Father Almighty, maker of heaven and earth; and in Jesus Christ, his only Son, our Lord, which was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: he descended into hell; * the third day he arose again from the dead; he ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead. I believe in the Holy Ghost; the holy catholic church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

* i.e. Continued in the state of the dead, and under the power of death till the third day.

SO much of every question, both in the Larger and Shorter Catechism, is repeated in the answer, as maketh every answer an entire proposition or sentence in itself; to the end the learner may further improve it upon all occasions, for his increase in knowledge and piety, even out of the course of catechising, as well as in it.

And albeit the substance of the doctrine comprised in that abridgment, commonly called *The Apostles' Creed*, be fully set forth in each of the Catechisms, so as there is no necessity of inserting the Creed itself; yet it is here annexed, not as though it were composed by the Apostles, or ought to be esteemed canonical scripture, as the Ten Commandments, and the Lord's Prayer (much less a prayer, as ignorant people have been apt to make both it and the Decalogue), but because it is a brief sum of the Christian faith, agreeable to the word of God, and anciently received in the churches of Christ.

FINIS.

THE DIRECTORY
FOR THE
PUBLICK WORSHIP OF GOD;
AGREED UPON BY
THE ASSEMBLY OF DIVINES
AT WESTMINSTER,
WITH THE
ASSISTANCE OF COMMISSIONERS
FROM THE
CHURCH OF SCOTLAND,
AS A PART OF THE COVENANTED UNIFORMITY IN RELIGION
BETWIXT THE CHURCHES OF CHRIST IN THE KINGDOMS
OF SCOTLAND, ENGLAND, AND IRELAND.

*Established and put in execution by Act of the General Assembly
February 3, 1645; and approved and established by
Act of Parliament February 6, 1645.*

1 Cor. xiv. 40.—Let all things be done decently, and in order.
Ver. 26.—Let all things be done unto edifying.

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THE DIRECTORY
FOR THE
PUBLICK WORSHIP OF GOD.

THE PREFACE.

IN the beginning of the blessed Reformation, our wise and pious ancestors took care to set forth an order for redress of many things, which they then, by the word, discovered to be vain, erroneous, superstitious, and idolatrous, in the publick worship of God. This occasioned many godly and learned men to rejoice much in the Book of Common Prayer, at that time set forth; because the mass, and the rest of the Latin service being removed, the publick worship was celebrated in our own tongue: many of the common people also received benefit by hearing the scriptures read in their own language, which formerly were unto them as a book that is sealed.

Howbeit, long and sad experience hath made it manifest, that the Liturgy used in the Church of England (notwithstanding all the pains and religious intentions of the Compilers of it), hath proved an offence, not only to many of the godly at home, but also to the reformed Churches abroad. For, not to speak of urging the reading of all the prayers, which very greatly increased the burden of it, the many unprofitable and burdensome ceremonies contained in it have occasioned much mischief, as well by disquieting the consciences of many godly ministers and people, who could not yield unto them, as by depriving them of the ordinances of God, which they might not enjoy without conforming or subscribing to those ceremonies. Sundry good Christians

have been, by means thereof, kept from the Lord's table; and divers able and faithful ministers debarred from the exercise of their ministry (to the endangering of many thousand souls, in a time of such scarcity of faithful pastors), and spoiled of their livelihood, to the undoing of them and their families. Prelates, and their faction, have laboured to raise the estimation of it to such a height, as if there were no other worship, or way of worship of God, amongst us, but only the Service-book; to the great hinderance of the preaching of the word, and (in some places, especially of late) to the justling of it out as unnecessary, or at best, as far inferior to the reading of common prayer; which was made no better than an idol by many ignorant and superstitious people, who, pleasing themselves in their presence at that service, and their lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelessness of saving knowledge and true piety.

In the meantime, Papists boasted that the book was a compliance with them in a great part of their service; and so were not a little confirmed in their superstition and idolatry, expecting rather our return to them, than endeavouring the reformation of themselves: in which expectation they were of late very much encouraged, when, upon the pretended warrantableness of imposing of the former ceremonies, new ones were daily obtruded upon the Church.

Add hereunto (which was not foreseen, but since hath come to pass), that the Liturgy hath been a great means, as on the one hand to make and increase an idle and unedifying ministry, which contented itself with set forms made to their hands by others, without putting forth themselves to exercise the gift of prayer, with which our Lord Jesus Christ pleaseth to furnish all his servants whom he calls to that office: so, on the other side, it hath been (and ever would be, if continued) a matter of endless strife and contention in the Church, and a snare both to many godly and faithful ministers, who have been persecuted and silenced upon that occasion, and to others of hopeful parts, many of which have been, and more still would be, diverted from all thoughts of the ministry to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of error and superstition, and for attaining of knowledge in the mysteries of godliness, and gifts in preaching and prayer.

Upon these, and many the like weighty considerations in reference to the whole book in general, and because of divers particulars contained in it; not from any love to novelty, or intention to disparage our first reformers (of whom we are persuaded, that, were they now alive, they would join with us in this work, and whom we acknowledge as excellent instruments, raised by God, to begin the purging and building of his house, and desire they may be had of us and posterity in everlasting remembrance, with thankfulness and honour), but that we may in some measure answer the gracious providence of God, which at this time calleth upon us for further reformation, and may satisfy our own consciences, and answer the expectation of other reformed churches, and the desires of many of the godly among ourselves, and withal give some publick testimony of our endeavours for uniformity in divine worship, which we have promised in our Solemn League and Covenant; we have, after earnest and frequent calling upon the name of God, and after much consultation, not with flesh and blood, but with his holy word, resolved to lay aside the former Liturgy, with the many rites and ceremonies formerly used in the worship of God; and have agreed upon this following Directory for all the parts of publick worship, at ordinary and extraordinary times.

Wherein our care hath been to hold forth such things as are of divine institution in every ordinance; and other things we have endeavoured to set forth according to the rules of Christian prudence, agreeable to the general rules of the word of God; our meaning therein being only, that the general heads, the sense and scope of the prayers, and other parts of publick worship, being known to all, there may be a consent of all the churches in those things that contain the substance of the service and worship of God; and the ministers may be hereby directed, in their administrations, to keep like soundness in doctrine and prayer, and may, if need be, have some help and furniture, and yet so as they become not hereby slothful and negligent in stirring up the gifts of Christ in them; but that each one, by meditation, by taking heed to himself, and the flock of God committed to him, and by wise observing the ways of divine providence, may be careful to furnish his heart and tongue with further or other materials of prayer and exhortation, as shall be needful upon all occasions.

Of the Assembling of the Congregation, and their Behaviour in the Publick Worship of God.

WHEN the congregation is to meet for publick worship, the people (having before prepared their hearts thereunto) ought all to come and join therein; not absenting themselves from the publick ordinances through negligence, or upon pretence of private meetings.

Let all enter the assembly, not irreverently, but in a grave and seemly manner, taking their seats or places without adoration, or bowing themselves towards one place or other.

The congregation being assembled, the minister, after solemn calling on them to the worshipping of the great name of God, is to begin with prayer,

“In all reverence and humility acknowledging the incomprehensible greatness and majesty of the Lord (in whose presence they do then in a special manner appear), and their own vileness and unworthiness to approach so near him, with their utter inability of themselves to so great a work; and humbly beseeching him for pardon, assistance, and acceptance, in the whole service then to be performed; and for a blessing on that particular portion of his word then to be read: And all in the name and mediation of the Lord Jesus Christ.”

The publick worship being begun, the people are wholly to attend upon it, forbearing to read any thing, except what the minister is then reading or citing; and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any person present, or coming in; as also from all gazing, sleeping, and other indecent behaviour, which may disturb the minister or people, or hinder themselves or others in the service of God.

If any, through necessity, be hindered from being present at the beginning, they ought not, when they come into the congregation, to betake themselves to their private devotions, but reverently to compose themselves to join with the assembly in that ordinance of God which is then in hand.

Of Publick Reading of the Holy Scriptures.

READING of the word in the congregation, being part of the publick worship of God (wherein we acknowledge our dependence upon him, and subjection to him), and one

mean sanctified by him for the edifying of his people, is to be performed by the pastors and teachers.

Howbeit, such as intend the ministry, may occasionally both read the word, and exercise their gift in preaching in the congregation, if allowed by the presbytery thereunto.

All the canonical books of the Old and New Testament (but none of those which are commonly called *Apocrypha*) shall be publickly read in the vulgar tongue, out of the best allowed translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the wisdom of the minister; but it is convenient, that ordinarily one chapter of each Testament be read at every meeting; and sometimes more, where the chapters be short, or the coherence of matter requireth it.

It is requisite that all the canonical books be read over in order, that the people may be better acquainted with the whole body of the scriptures; and ordinarily, where the reading in either Testament endeth on one Lord's day, it is to begin the next.

We commend also the more frequent reading of such scriptures as he that readeth shall think best for edification of his hearers, as the book of Psalms, and such like.

When the minister who readeth shall judge it necessary to expound any part of what is read, let it not be done until the whole chapter or psalm be ended; and regard is always to be had unto the time, that neither preaching, nor other ordinances be straitened, or rendered tedious. Which rule is to be observed in all other publick performances.

Beside publick reading of the holy scriptures, every person that can read, is to be exhorted to read the scriptures privately (and all others that cannot read, if not disabled by age, or otherwise, are likewise to be exhorted to learn to read), and to have a Bible.

Of Publick Prayer before the Sermon.

AFTER reading of the word (and singing of the psalm), the minister who is to preach, is to endeavour to get his own and his hearers hearts to be rightly affected with their sins, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus Christ,

by proceeding to a more full confession of sin, with shame and holy confusion of face, and to call upon the Lord to this effect :

“To acknowledge our great sinfulness, First, by reason of
 “original sin, which (beside the guilt that makes us liable to
 “everlasting damnation) is the seed of all other sins, hath
 “depraved and poisoned all the faculties and powers of soul
 “and body, doth defile our best actions, and (were it not
 “restrained, or our hearts renewed by grace) would break
 “forth into innumerable transgressions, and greatest rebellions
 “against the Lord that ever were committed by the vilest of
 “the sons of men. And next, by reason of actual sins, our
 “own sins, the sins of magistrates, of ministers, and of the
 “whole nation, unto which we are many ways accessory:
 “which sins of ours receive many fearful aggravations, we
 “having broken all the commandments of the holy, just, and
 “good law of God, doing that which is forbidden, and leaving
 “undone what is enjoined ; and that not only out of ignor-
 “ance and infirmity, but also more presumptuously, against
 “the light of our minds, checks of our consciences, and
 “motions of his own Holy Spirit to the contrary, so that we
 “have no cloak for our sins ; yea, not only despising the
 “riches of God’s goodness, forbearance, and long-suffering,
 “but standing out against many invitations and offers of
 “grace in the gospel ; not endeavouring, as we ought, to
 “receive Christ into our hearts by faith, or to walk worthy
 “of him in our lives.

“To bewail our blindness of mind, hardness of heart, un-
 “belief, impenitency, security, lukewarmness, barrenness ;
 “our not endeavouring after mortification and newness of
 “life, nor after the exercise of godliness in the power thereof ;
 “and that the best of us have not so stedfastly walked with
 “God, kept our garments so unspotted, nor been so zealous
 “of his glory, and the good of others, as we ought : and to
 “mourn over such other sins as the congregation is particu-
 “larly guilty of, notwithstanding the manifold and great
 “mercies of our God, the love of Christ, the light of the
 “gospel, and reformation of religion, our own purposes, pro-
 “mises, vows, solemn covenant, and other special obligations,
 “to the contrary.

“To acknowledge and confess, that, as we are convinced of
 “our guilt, so, out of a deep sense thereof, we judge ourselves

“unworthy of the smallest benefits, most worthy of God’s fiercest wrath, and of all the curses of the law, and heaviest judgments inflicted upon the most rebellious sinners; and that he might most justly take his kingdom and gospel from us, plague us with all sorts of spiritual and temporal judgments in this life, and after cast us into utter darkness, in the lake that burneth with fire and brimstone, where is weeping and gnashing of teeth for evermore.

“Notwithstanding all which, to draw near to the throne of grace, encouraging ourselves with hope of a gracious answer of our prayers, in the riches and all sufficiency of that only one oblation, the satisfaction and intercession of the Lord Jesus Christ, at the right hand of his Father and our Father; and in confidence of the exceeding great and precious promises of mercy and grace in the new covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of God, which we are not able to avoid, or bear; and humbly and earnestly to supplicate for mercy, in the free and full remission of all our sins, and that only for the bitter sufferings and precious merits of that our only Saviour Jesus Christ.

“That the Lord would vouchsafe to shed abroad his love in our hearts by the Holy Ghost; seal unto us, by the same Spirit of adoption, the full assurance of our pardon and reconciliation; comfort all that mourn in Zion, speak peace to the wounded and troubled spirit, and bind up the broken-hearted: and as for secure and presumptuous sinners, that he would open their eyes, convince their consciences, and turn them from darkness unto light, and from the power of Satan unto God, that they also may receive forgiveness of sin, and an inheritance among them that are sanctified by faith in Christ Jesus.

“With remission of sins through the blood of Christ, to pray for sanctification by his Spirit; the mortification of sin dwelling in and many times tyrannizing over us; the quickening of our dead spirits with the life of God in Christ; grace to fit and enable us for all duties of conversation and callings towards God and men; strength against temptations; the sanctified use of blessings and crosses; and perseverance in faith and obedience unto the end.

“To pray for the propagation of the gospel and kingdom of Christ to all nations; for the conversion of the Jews,

" the fulness of the Gentiles, the fall of Antichrist, and the
 " hastening of the second coming of our Lord ; for the deliver-
 " ance of the distressed churches abroad from the tyranny of
 " the antichristian faction, and from the cruel oppressions and
 " blasphemies of the Turk ; for the blessing of God upon the
 " reformed churches, especially upon the churches and king-
 " doms of Scotland, England, and Ireland, now more strictly
 " and religiously united in the Solemn National League and
 " Covenant ; and for our plantations in the remote parts of
 " the world : more particularly for that church and kingdom
 " whereof we are members, that therein God would establish
 " peace and truth, the purity of all his ordinances, and the
 " power of godliness ; prevent and remove heresy, schism,
 " profaneness, superstition, security, and unfruitfulness under
 " the means of grace ; heal all our rents and divisions, and
 " preserve us from breach of our Solemn Covenant.

" To pray for all in authority, especially for the King's
 " Majesty ; that God would make him rich in blessings, both
 " in his person and government ; establish his throne in reli-
 " gion and righteousness, save him from evil counsel, and
 " make him a blessed and glorious instrument for the conser-
 " vation and propagation of the gospel, for the encouragement
 " and protection of them that do well, the terror of all that
 " do evil, and the great good of the whole church, and of all
 " his kingdoms ; for the conversion of the Queen, the religious
 " education of the Prince, and the rest of the royal seed ; for
 " the comforting the afflicted Queen of Bohemia, sister to our
 " sovereign ; and for the restitution and establishment of the
 " illustrious Prince Charles, Elector Palatine of the Rhine, to
 " all his dominions and dignities ; for a blessing upon the
 " High Court of Parliament (when sitting in any of these
 " kingdoms respectively), the nobility, the subordinate judges
 " and magistrates, the gentry, and all the commonality ; for
 " all pastors and teachers, that God would fill them with his
 " Spirit, make them exemplarily holy, sober, just, peaceable,
 " and gracious in their lives ; sound, faithful, and powerful in
 " their ministry ; and follow all their labours with abundance
 " of success and blessing ; and give unto all his people pastors
 " according to his own heart ; for the universities, and all
 " schools and religious seminaries of church and common-
 " wealth, that they may flourish more and more in learning
 " and piety ; for the particular city or congregation, that God

“ would pour out a blessing upon the ministry of the word,
 “ sacraments, and discipline, upon the civil government, and
 “ all the several families and persons therein ; for mercy to
 “ the afflicted under any inward or outward distress ; for
 “ seasonable weather, and fruitful seasons, as the time may
 “ require ; for averting the judgments that we either feel or
 “ fear, or are liable unto, as famine, pestilence, the sword, and
 “ such like.

“ And, with confidence of his mercy to his whole church,
 “ and the acceptance of our persons, through the merits and
 “ mediation of our High Priest, the Lord Jesus, to profess
 “ that it is the desire of our souls to have fellowship with God
 “ in the reverend and conscionable use of his holy ordinances ;
 “ and, to that purpose, to pray earnestly for his grace and
 “ effectual assistance to the sanctification of his holy sabbath,
 “ the Lord’s day, in all the duties thereof, publick and private,
 “ both to ourselves, and to all other congregations of his
 “ people, according to the riches and excellency of the gospel,
 “ this day celebrated and enjoyed.

“ And because we have been unprofitable hearers in times
 “ past, and now cannot of ourselves receive, as we should, the
 “ deep things of God, the mysteries of Jesus Christ, which
 “ require a spiritual discerning ; to pray, that the Lord, who
 “ teacheth to profit, would graciously please to pour out the
 “ Spirit of grace, together with the outward means thereof,
 “ causing us to attain such a measure of the excellency of the
 “ knowledge of Christ Jesus our Lord, and, in him, of the
 “ things which belong to our peace, that we may account all
 “ things but as dross in comparison of him ; and that we,
 “ tasting the first-fruits of the glory that is to be revealed,
 “ may long for a more full and perfect communion with him,
 “ that where he is, we may be also, and enjoy the fulness of
 “ those joys and pleasures which are at his right hand for
 “ evermore.

“ More particularly, that God would in a special manner
 “ furnish his servant (now called to dispense the bread of life
 “ unto his household) with wisdom, fidelity, zeal, and utter-
 “ ance, that he may divide the word of God aright, to every
 “ one his portion, in evidence and demonstration of the Spirit
 “ and power ; and that the Lord would circumcise the ears
 “ and hearts of the hearers, to hear, love, and receive with
 “ meekness the ingrafted word, which is able to save their

"souls; make them as good ground to receive in the good seed of the word, and strengthen them against the temptations of Satan, the cares of the world, the hardness of their own hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all their thoughts may be brought into captivity to the obedience of Christ, and their hearts established in every good word and work for ever."

We judge this to be a convenient order, in the ordinary publick prayer; yet so, as the minister may defer (as in prudence he shall think meet) some part of these petitions till after his sermon, or offer up to God some of the thanksgivings hereafter appointed, in his prayer before his sermon.

Of the Preaching of the Word.

PREACHING of the word, being the power of God unto salvation, and one of the greatest and most excellent works belonging to the ministry of the gospel, should be so performed, that the workman need not be ashamed, but may save himself, and those that hear him.

It is presupposed (according to the rules for ordination), that the minister of Christ is in some good measure gifted for so weighty a service, by his skill in the original languages, and in such arts and sciences as are handmaid unto divinity; by his knowledge in the whole body of theology, but most of all in the holy scriptures, having his senses and heart exercised in them above the common sort of believers; and by the illumination of God's Spirit, and other gifts of edification, which (together with reading and studying of the word) he ought still to seek by prayer, and an humble heart, resolving to admit and receive any truth not yet attained, whenever God shall make it known unto him. All which he is to make use of, and improve, in his private preparations, before he deliver in publick what he hath provided.

Ordinarily, the subject of his sermon is to be some text of scripture, holding forth some principle or head of religion, or suitable to some special occasion emergent; or he may go on in some chapter, psalm, or book of the holy scripture, as he shall see fit.

Let the introduction to his text be brief and perspicuous,

drawn from the text itself, or context, or some parallel place, or general sentence of scripture.

If the text be long (as in histories or parables it sometimes must be), let him give a brief sum of it; if short, a paraphrase thereof, if need be: in both, looking diligently to the scope of the text, and pointing at the chief heads and grounds of doctrine which he is to raise from it.

In analysing and dividing his text, he is to regard more the order of matter than of words; and neither to burden the memory of the hearers in the beginning with too many members of division, nor to trouble their minds with obscure terms of art.

In raising doctrines from the text, his care ought to be, *First*, That the matter be the truth of God. *Secondly*, That it be a truth contained in or grounded on that text, that the hearers may discern how God teacheth it from thence. *Thirdly*, That he chiefly insist upon those doctrines which are principally intended, and make most for the edification of the hearers.

The doctrine is to be expressed in plain terms; or, if any thing in it need explication, it is to be opened, and the consequence also from the text cleared. The parallel places of scripture, confirming the doctrine, are rather to be plain and pertinent, than many, and (if need be) somewhat insisted upon, and applied to the purpose in hand.

The arguments or reasons are to be solid, and, as much as may be, convincing. The illustrations, of what kind soever, ought to be full of light, and such as may convey the truth into the hearer's heart with spiritual delight.

If any doubt obvious from scripture, reason, or prejudice of the hearers, seem to arise, it is very requisite to remove it, by reconciling the seeming differences, answering the reasons, and discovering and taking away the causes of prejudice and mistake. Otherwise it is not fit to detain the hearers with propounding or answering vain or wicked cavils, which, as they are endless, so the propounding and answering of them doth more hinder than promote edification.

He is not to rest in general doctrine, although never so much cleared and confirmed, but to bring it home to special use, by application to his hearers: which albeit it prove a work of great difficulty to himself, requiring much prudence, zeal, and meditation, and to the natural and corrupt man will

be very unpleasant ; yet he is to endeavour to perform it in such a manner, that his auditors may feel the word of God to be quick and powerful, and a discerner of the thoughts and intents of the heart ; and that, if any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

In the use of instruction or information in the knowledge of some truth, which is a consequence from his doctrine, he may (when convenient) confirm it by a few firm arguments from the text in hand, and other places of scripture, or from the nature of that commonplace in divinity, whereof that truth is a branch.

In confutation of false doctrines, he is neither to raise an old heresy from the grave, nor to mention a blasphemous opinion unnecessarily : but, if the people be in danger of an error, he is to confute it soundly, and endeavour to satisfy their judgments and consciences against all objections.

In exhorting to duties, he is, as he seeth cause, to teach also the means that help to the performance of them.

In dehortation, reprehension, and publick admonition (which require special wisdom), let him, as there shall be cause, not only discover the nature and greatness of the sin, with the misery attending it, but also show the danger his hearers are in to be overtaken and surprised by it, together with the remedies and best way to avoid it.

In applying comfort, whether general against all temptations, or particular against some special troubles or terrors, he is carefully to answer such objections as a troubled heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some notes of trial (which is very profitable, especially when performed by able and experienced ministers, with circumspection and prudence, and the signs clearly grounded on the holy scripture), whereby the hearers may be able to examine themselves whether they have attained those graces, and performed those duties, to which he exhorteth, or be guilty of the sin reprehended, and in danger of the judgments threatened, or are such to whom the consolations propounded do belong ; that accordingly they may be quickened and excited to duty, humbled for their wants and sins, affected with their danger, and strengthened with comfort, as their condition, upon examination, shall require.

And, as he needeth not always to prosecute every doctrine which lies in his text, so is he wisely to make choice of such uses, as, by his residence and conversing with his flock, he findeth most needful and seasonable; and, amongst these, such as may most draw their souls to Christ, the fountain of light, holiness, and comfort.

This method is not prescribed as necessary for every man, or upon every text; but only recommended, as being found by experience to be very much blessed of God, and very helpful for the people's understandings and memories.

But the servant of Christ, whatever his method be, is to perform his whole ministry:

1. Painfully, not doing the work of the Lord negligently.
2. Plainly, that the meanest may understand; delivering the truth not in the enticing words of man's wisdom, but in demonstration of the Spirit and of power, lest the cross of Christ should be made of none effect; abstaining also from an unprofitable use of unknown tongues, strange phrases, and cadences of sounds and words; sparingly citing sentences of ecclesiastical or other human writers, ancient or modern, be they never so elegant.
3. Faithfully, looking at the honour of Christ, the conversion, edification, and salvation of the people, not at his own gain or glory; keeping nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest, in their sins.
4. Wisely, framing all his doctrines, exhortations, and especially his reproofs, in such a manner as may be most likely to prevail; showing all due respect to each man's person and place, and not mixing his own passion or bitterness.
5. Gravely, as becometh the word of God; shunning all such gesture, voice, and expressions, as may occasion the corruptions of men to despise him and his ministry.
6. With loving affection, that the people may see all coming from his godly zeal, and hearty desire to do them good. And,
7. As taught of God, and persuaded in his own heart, that all that he teacheth is the truth of Christ; and walking before his flock, as an example to them in it; earnestly, both in private and publick, recommending his labours to the

blessing of God, and watchfully looking to himself, and the flock whereof the Lord hath made him overseer: So shall the doctrine of truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labours even in this life, and afterward the crown of glory laid up for him in the world to come.

Where there are more ministers in a congregation than one, and they of different gifts, each may more especially apply himself to doctrine or exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.

Of Prayer after Sermon.

THE sermon being ended, the minister is "To give thanks
" for the great love of God, in sending his Son Jesus
" Christ unto us; for the communication of his Holy Spirit;
" for the light and liberty of the glorious gospel, and the
" rich and heavenly blessings revealed therein; as, namely,
" election, vocation, adoption, justification, sanctification, and
" hope of glory; for the admirable goodness of God in freeing
" the land from antichristian darkness and tyranny, and for all
" other national deliverances; for the reformation of religion;
" for the covenant; and for many temporal blessings.

"To pray for the continuance of the gospel, and all ordinances thereof, in their purity, power, and liberty: to turn
" the chief and most useful heads of the sermon into some few
" petitions; and to pray that it may abide in the heart, and
" bring forth fruit.

"To pray for preparation for death and judgment, and a
" watching for the coming of our Lord Jesus Christ: to entreat of God the forgiveness of the iniquities of our holy
" things, and the acceptation of our spiritual sacrifice, through
" the merit and mediation of our great High Priest and
" Saviour the Lord Jesus Christ."

And because the prayer which Christ taught his disciples is not only a pattern of prayer, but itself a most comprehensive prayer, we recommend it also to be used in the prayers of the church.

And whereas, at the administration of the sacraments, the holding publick fasts and days of thanksgiving, and other special occasions, which may afford matter of special petitions

and thanksgivings, it is requisite to express somewhat in our publick prayers (as at this time it is our duty to pray for a blessing upon the Assembly of Divines, the armies by sea and land, for the defence of the King, Parliament, and Kingdom), every minister is herein to apply himself in his prayer, before or after sermon, to those occasions: but, for the manner, he is left to his liberty as God shall direct and enable him, in piety and wisdom to discharge his duty.

The prayer ended, let a psalm be sung, if with conveniency it may be done. After which (unless some other ordinance of Christ, that concerneth the congregation at that time, be to follow) let the minister dismiss the congregation with a solemn blessing.

OF THE ADMINISTRATION OF THE SACRAMENTS:

And first, Of Baptism.

BAPTISM, as it is not unnecessarily to be delayed, so it is not to be administered in any case by any private person, but by a minister of Christ, called to be the steward of the mysteries of God.

Nor is it to be administered in private places, or privately, but in the place of publick worship, and in the face of the congregation, where the people may most conveniently see and hear; and not in the places where fonts, in the time of Popery, were unfitly and superstitiously placed.

The child to be baptized, after notice given to the minister the day before, is to be presented by the father, or (in case of his necessary absence) by some Christian friend in his place, professing his earnest desire that the child may be baptized.

Before baptism, the minister is to use some words of instruction, touching the institution, nature, use, and ends of this sacrament, showing

“That it is instituted by our Lord Jesus Christ: That it is
“a seal of the covenant of grace, of our ingrafting into
“Christ, and of our union with him, of remission of sins,
“regeneration, adoption, and life eternal: That the water, in
“baptism, representeth and signifieth both the blood of
“Christ, which taketh away all guilt of sin, original and

“ actual ; and the sanctifying virtue of the Spirit of Christ
 “ against the dominion of sin, and the corruption of our sinful
 “ nature : That baptizing, or sprinkling and washing with
 “ water, signifieth the cleansing from sin by the blood and for
 “ the merit of Christ, together with the mortification of sin,
 “ and rising from sin to newness of life, by virtue of the death
 “ and resurrection of Christ : That the promise is made to
 “ believers and their seed ; and that the seed and posterity
 “ of the faithful, born within the church, have, by their birth,
 “ interest in the covenant, and right to the seal of it, and to
 “ the outward privileges of the church, under the gospel, no
 “ less than the children of Abraham in the time of the Old
 “ Testament ; the covenant of grace, for substance, being the
 “ same ; and the grace of God, and the consolation of believers,
 “ more plentiful than before : That the Son of God admitted
 “ little children into his presence, embracing and blessing
 “ them, saying, *For of such is the kingdom of God* : That chil-
 “ dren, by baptism, are solemnly received into the bosom of
 “ the visible church, distinguished from the world, and them
 “ that are without, and united with believers ; and that all
 “ who are baptized in the name of Christ, do renounce, and
 “ by their baptism are bound to fight against the devil, the
 “ world, and the flesh : That they are Christians, and feder-
 “ ally holy before baptism, and therefore are they baptized :
 “ That the inward grace and virtue of baptism is not tied to
 “ that very moment of time wherein it is administered ; and
 “ that the fruit and power thereof reacheth to the whole
 “ course of our life ; and that outward baptism is not so
 “ necessary, that, through the want thereof, the infant is in
 “ danger of damnation, or the parents guilty, if they do not
 “ condemn or neglect the ordinance of Christ, when and where
 “ it may be had.”

In these or the like instructions, the minister is to use his
 own liberty and godly wisdom, as the ignorance or errors in
 the doctrine of baptism, and the edification of the people,
 shall require.

He is also to admonish all that are present,

“ To look back to their baptism ; to repent of their sins
 “ against their covenant with God ; to stir up their faith ; to
 “ improve and make right use of their baptism, and of the
 “ covenant sealed thereby betwixt God and their souls.”

He is to exhort the parent,

“To consider the great mercy of God to him and his child ;
 “to bring up the child in the knowledge of the grounds of
 “the Christian religion, and in the nurture and admonition
 “of the Lord ; and to let him know the danger of God’s
 “wrath to himself and child, if he be negligent : requiring
 “his solemn promise for the performance of his duty.”

This being done, prayer is also to be joined with the word of institution, for sanctifying the water to this spiritual use ; and the minister is to pray to this or the like effect :

“That the Lord, who hath not left us as strangers without
 “the covenant of promise, but called us to the privileges of
 “his ordinances, would graciously vouchsafe to sanctify and
 “bless his own ordinance of baptism at this time : That he
 “would join the inward baptism of his Spirit with the out-
 “ward baptism of water ; make this baptism to the infant a
 “seal of adoption, remission of sin, regeneration, and eternal
 “life, and all other promises of the covenant of grace : That
 “the child may be planted into the likeness of the death and
 “resurrection of Christ ; and that, the body of sin being
 “destroyed in him, he may serve God in newness of life all
 “his days.”

Then the minister is to demand the name of the child ; which being told him, he is to say (calling the child by his name),

I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost.

As he pronounceth these words, he is to baptize the child with water : which, for the manner of doing of it, is not only lawful but sufficient, and most expedient to be, by pouring or sprinkling of the water on the face of the child, without adding any other ceremony.

This done, he is to give thanks and pray, to this or the like purpose :

“Acknowledging with all thankfulness, that the Lord is
 “true and faithful in keeping covenant and mercy : That he
 “is good and gracious, not only in that he numbereth us
 “among his saints, but is pleased also to bestow upon our
 “children this singular token and badge of his love in Christ :
 “That, in his truth and special providence, he daily bringeth
 “some into the bosom of his church, to be partakers of his

“ inestimable benefits, purchased by the blood of his dear Son,
 “ for the continuance and increase of his church.

“ And praying, That the Lord would still continue, and
 “ daily confirm more and more this his unspeakable favour :
 “ That he would receive the infant now baptized, and solemnly
 “ entered into the household of faith, into his fatherly tuition
 “ and defence, and remember him with the favour that he
 “ showeth to his people ; that, if he shall be taken out of this
 “ life in his infancy, the Lord, who is rich in mercy, would be
 “ pleased to receive him up into glory ; and if he live, and
 “ attain the years of discretion, that the Lord would so teach
 “ him by his word and Spirit, and make his baptism effectual
 “ to him, and so uphold him by his divine power and grace,
 “ that by faith he may prevail against the devil, the world,
 “ and the flesh, till in the end he obtain a full and final
 “ victory, and so be kept by the power of God through faith
 “ unto salvation, through Jesus Christ our Lord.”

*Of the Celebration of the Communion, or Sacrament of the
 Lord's Supper.*

THE communion, or supper of the Lord, is frequently to be celebrated ; but how often, may be considered and determined by the ministers, and other church-governors of each congregation, as they shall find most convenient for the comfort and edification of the people committed to their charge. And, when it shall be administered, we judge it convenient to be done after the morning sermon.

The ignorant and the scandalous are not fit to receive the sacrament of the Lord's Supper.

Where this sacrament cannot with convenience be frequently administered, it is requisite that publick warning be given the sabbath-day before the administration thereof : and that either then, or on some day of that week, something concerning that ordinance, and the due preparation thereunto, and participation thereof, be taught ; that, by the diligent use of all means sanctified of God to that end, both in publick and private, all may come better prepared to that heavenly feast.

When the day is come for administration, the minister, having ended his sermon and prayer, shall make a short exhortation :

“Expressing the inestimable benefit we have by this sacrament, together with the ends and use thereof : setting forth the great necessity of having our comforts and strength renewed thereby in this our pilgrimage and warfare : how necessary it is that we come unto it with knowledge, faith, repentance, love, and with hungering and thirsting souls after Christ and his benefits : how great the danger to eat and drink unworthily.

“Next, he is, in the name of Christ, on the one part, to warn all such as are ignorant, scandalous, profane, or that live in any sin or offence against their knowledge or conscience, that they presume not to come to that holy table ; showing them, that he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself : and, on the other part, he is in an especial manner to invite and encourage all that labour under the sense of the burden of their sins, and fear of wrath, and desire to reach out unto a greater progress in grace than yet they can attain unto, to come to the Lord’s table ; assuring them, in the same name, of ease, refreshing, and strength to their weak and wearied souls.”

After this exhortation, warning, and invitation, the table being before decently covered, and so conveniently placed, that the communicants may orderly sit about it, or at it, the minister is to begin the action with sanctifying and blessing the elements of bread and wine set before him (the bread in comely and convenient vessels, so prepared, that, being broken by him, and given, it may be distributed amongst the communicants ; the wine also in large cups), having first, in a few words, showed that those elements, otherwise common, are now set apart and sanctified to this holy use, by the word of institution and prayer.

Let the words of institution be read out of the Evangelists, or out of the first Epistle of the Apostle Paul to the Corinthians, Chap. xi. 23. *I have received of the Lord, &c.* to the 27th Verse, which the minister may, when he seeth requisite, explain and apply.

Let the prayer, thanksgiving, or blessing of the bread and wine, be to this effect :

“With humble and hearty acknowledgment of the greatness of our misery, from which neither man nor angel was able to deliver us, and of our great unworthiness of the least of

“ all God’s mercies ; to give thanks to God for all his benefits,
 “ and especially for that great benefit of our redemption, the
 “ love of God the Father, the sufferings and merits of the
 “ Lord Jesus Christ the Son of God, by which we are
 “ delivered ; and for all means of grace, the word and sac-
 “ raments ; and for this sacrament in particular, by which
 “ Christ, and all his benefits, are applied and sealed up unto
 “ us, which, notwithstanding the denial of them unto others,
 “ are in great mercy continued unto us, after so much and
 “ long abuse of them all.

“ To profess, that there is no other name under heaven by
 “ which we can be saved, but the name of Jesus Christ, by
 “ whom alone we receive liberty and life, have access to the
 “ throne of grace, are admitted to eat and drink at his own
 “ table, and are sealed up by his Spirit to an assurance of
 “ happiness and everlasting life.

“ Earnestly to pray to God, the Father of all mercies,
 “ and God of all consolation, to vouchsafe his gracious pres-
 “ ence, and the effectual working of his Spirit in us ; and so
 “ to sanctify these elements both of bread and wine, and to
 “ bless his own ordinance, that we may receive by faith the
 “ body and blood of Jesus Christ, crucified for us, and so to
 “ feed upon him, that he may be one with us, and we one
 “ with him ; that he may live in us, and we in him, and to
 “ him who hath loved us, and given himself for us.”

All which he is to endeavour to perform with suitable affec-
 tions, answerable to such an holy action, and to stir up the
 like in the people.

The elements being now sanctified by the word and prayer,
 the minister, being at the table, is to take the bread in his
 hand, and say, in these expressions (or other the like, used by
 Christ or his apostle upon this occasion) :

“ According to the holy institution, command, and example
 “ of our blessed Saviour Jesus Christ, I take this bread, and,
 “ having given thanks, break it, and give it unto you ; (there
 “ the minister, who is also himself to communicate, is to
 “ break the bread, and give it to the communicants) ; *Take*
 “ *ye, eat ye ; this is the body of Christ which is broken for*
 “ *you : do this in remembrance of him.*”

In like manner the minister is to take the cup, and say, in
 these expressions (or other the like, used by Christ or the
 apostle upon the same occasion) :

“According to the institution, command, and example of our Lord Jesus Christ, I take this cup, and give it unto you; (here he giveth it to the communicants); *This cup is the new testament in the blood of Christ, which is shed for the remission of the sins of many: drink ye all of it.*”

After all have communicated, the minister may, in a few words, put them in mind,

“Of the grace of God in Jesus Christ, held forth in this sacrament; and exhort them to walk worthy of it.”

The minister is to give solemn thanks to God,

“For his rich mercy, and invaluable goodness, vouchsafed to them in that sacrament; and to entreat for pardon for the defects of the whole service, and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that grace, as becometh those who have received so great pledges of salvation.”

The collection for the poor is so to be ordered, that no part of the publick worship be thereby hindered.

Of the Sanctification of the Lord's Day.

THE Lord's day ought to be so remembered before-hand, as that all worldly business of our ordinary callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the day when it comes.

The whole day is to be celebrated as holy to the Lord, both in publick and private, as being the Christian sabbath. To which end, it is requisite, that there be a holy cessation or resting all that day from all unnecessary labours; and an abstaining, not only from all sports and pastimes, but also from all worldly words and thoughts.

That the diet on that day be so ordered, as that neither servants be unnecessarily detained from the publick worship of God, nor any other person hindered from the sanctifying that day.

That there be private preparations of every person and family, by prayer for themselves, and for God's assistance of the minister, and for a blessing upon his ministry; and by such other holy exercises, as may further dispose them to a more comfortable communion with God in his publick ordinances.

That all the people meet so timely for publick worship, that the whole congregation may be present at the beginning, and with one heart solemnly join together in all parts of the publick worship, and not depart till after the blessing.

That what time is vacant, between or after the solemn meetings of the congregation in publick, be spent in reading, meditation, repetition of sermons; especially by calling their families to an account of what they have heard, and catechising of them, holy conferences, prayer for a blessing upon the publick ordinances, singing of psalms, visiting the sick, relieving the poor, and such like duties of piety, charity, and mercy, accounting the sabbath a delight.

The Solemnization of Marriage.

ALTHOUGH marriage be no sacrament, nor peculiar to the church of God, but common to mankind, and of publick interest in every commonwealth; yet, because such as marry are to marry in the Lord, and have special need of instruction, direction, and exhortation, from the word of God, at their entering into such a new condition, and of the blessing of God upon them therein, we judge it expedient that marriage be solemnized by a lawful minister of the word, that he may accordingly counsel them, and pray for a blessing upon them.

Marriage is to be betwixt one man and one woman only; and they, such as are not within the degrees of consanguinity or affinity prohibited by the word of God; and the parties are to be of years of discretion, fit to make their own choice, or, upon good grounds, to give their mutual consent.

Before the solemnizing of marriage between any persons, their purpose of marriage shall be published by the minister three several sabbath-days, in the congregation, at the place or places of their most usual and constant abode, respectively. And of this publication the minister who is to join them in marriage shall have sufficient testimony, before he proceed to solemnize the marriage.

Before that publication of such their purpose (if the parties be under age), the consent of the parents, or others under whose power they are (in case the parents be dead), is to be made known to the church officers of that congregation, to be recorded.

The like is to be observed in the proceedings of all others

although of age, whose parents are living, for their first marriage.

And, in after marriages of either of those parties, they shall be exhorted not to contract marriage without first acquainting their parents with it (if with conveniency it may be done), endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny their own consent without just cause.

After the purpose or contract of marriage hath been thus published, the marriage is not to be long deferred. Therefore the minister, having had convenient warning, and nothing been objected to hinder it, is publickly to solemnize it in the place appointed by authority for publick worship, before a competent number of credible witnesses, at some convenient hour of the day, at any time of the year, except on a day of publick humiliation. And we advise that it be not on the Lord's day.

And because all relations are sanctified by the word and prayer, the minister is to pray for a blessing upon them, to this effect :

“ Acknowledging our sins, whereby we have made ourselves
 “ less than the least of all the mercies of God, and provoked
 “ him to embitter all our comforts ; earnestly, in the name of
 “ Christ, to entreat the Lord (whose presence and favour is
 “ the happiness of every condition, and sweetens every re-
 “ lation) to be their portion, and to own and accept them in
 “ Christ, who are now to be joined in the honourable estate of
 “ marriage, the covenant of their God : and that, as he hath
 “ brought them together by his providence, he would sanctify
 “ them by his Spirit, giving them a new frame of heart fit for
 “ their new estate ; enriching them with all graces whereby
 “ they may perform the duties, enjoy the comforts, undergo
 “ the cares, and resist the temptations which accompany that
 “ condition, as becometh Christians.”

The prayer being ended, it is convenient that the minister do briefly declare unto them, out of the scripture,

“ The institution, use, and ends of marriage, with the con-
 “ jugal duties, which, in all faithfulness, they are to perform
 “ each to other ; exhorting them to study the holy word of
 “ God, that they may learn to live by faith, and to be content
 “ in the midst of all marriage cares and troubles, sanctifying

“God’s name, in a thankful, sober, and holy use of all con-
 “jugal comforts; praying much with and for one another;
 “watching over and provoking each other to love and good
 “works; and to live together as the heirs of the grace of
 “life.”

After solemn charging of the persons to be married, before the great God, who searcheth all hearts, and to whom they must give a strict account at the last day, that if either of them know any cause, by precontract or otherwise, why they may not lawfully proceed to marriage, that they now discover it; the minister (if no impediment be acknowledged) shall cause first the man to take the woman by the right hand, saying these words:

I N. do take thee N. to be my married wife, and do, in the presence of God, and before this congregation, promise and covenant to be a loving and faithful husband unto thee, until God shall separate us by death.

Then the woman shall take the man by the right hand, and say these words:

I N. do take thee N. to be my married husband, and I do, in the presence of God, and before this congregation, promise and covenant to be a loving, faithful, and obedient wife unto thee, until God shall separate us by death.

Then, without any further ceremony, the minister shall, in the face of the congregation, pronounce them to be husband and wife according to God’s ordinance; and so conclude the action with prayer to this effect:

“That the Lord would be pleased to accompany his own ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy in and through Christ Jesus.”

A register is to be carefully kept, wherein the names of the parties so married, with the time of their marriage, are forthwith to be fairly recorded in a book, provided for that purpose for the perusal of all whom it may concern.

Concerning Visitation of the Sick.

IT is the duty of the minister not only to teach the people committed to his charge in publick, but privately ; and particularly to admonish, exhort, reprove, and comfort them, upon all seasonable occasions, so far as his time, strength, and personal safety will permit.

He is to admonish them, in time of health, to prepare for death ; and, for that purpose, they are often to confer with their minister about the estate of their souls ; and, in times of sickness, to desire his advice and help, timely and seasonably, before their strength and understanding fail them.

Times of sickness and affliction are special opportunities put into his hand by God to minister a word in season to weary souls : because then the consciences of men are or should be more awakened to bethink themselves of their spiritual estate for eternity ; and Satan also takes advantage then to load them more with sore and heavy temptations : therefore the minister, being sent for, and repairing to the sick, is to apply himself, with all tenderness and love, to administer some spiritual good to his soul, to this effect.

He may, from the consideration of the present sickness, instruct him out of scripture, that diseases come not by chance, or by distempers of body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that, whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for trial and exercise of his graces, or for other special and excellent ends, all his sufferings shall turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of God's visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the principles of religion, especially touching repentance and faith ; and, as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces ; as also touching the covenant of grace : and Christ the Son of God, the Mediator of it ; and concerning remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former ways, and his estate towards God.

And if the sick person shall declare any scruple, doubt, or

temptation that are upon him, instructions and resolutions shall be given to satisfy and settle him.

If it appear that he hath not a due sense of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them; of the filth and pollution which the soul contracts by them; and of the curse of the law, and wrath of God, due to them; that he may be truly affected with and humbled for them: and withal make known the danger of deferring repentance, and of neglecting salvation at any time offered; to awaken his conscience, and rouse him up out of a stupid and secure condition, to apprehend the justice and wrath of God, before whom none can stand, but he that, lost in himself, layeth hold upon Christ by faith.

If he hath endeavoured to walk in the ways of holiness, and to serve God in uprightness, although not without many failings and infirmities; or, if his spirit be broken with the sense of sin, or cast down through want of the sense of God's favour; then it will be fit to raise him up, by setting before him the freeness and fulness of God's grace, the sufficiency of righteousness in Christ, the gracious offers in the gospel, that all who repent, and believe with all their heart in God's mercy through Christ, renouncing their own righteousness, shall have life and salvation in him. It may be also useful to show him, that death hath in it no spiritual evil to be feared by those that are in Christ, because sin, the sting of death, is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is himself entered into glory to prepare a place for his people: so that neither life nor death shall be able to separate them from God's love in Christ, in whom such are sure, though now they must be laid in the dust, to obtain a joyful and glorious resurrection to eternal life.

Advice also may be given, as to beware of an ill-grounded persuasion on mercy, or on the goodness of his condition for heaven, so to disclaim all merit in himself, and to cast himself wholly upon God for mercy, in the sole merits and mediation of Jesus Christ, who hath engaged himself never to cast off them who in truth and sincerity come unto him. Care also must be taken, that the sick person be not cast down into despair, by such a severe representation of the wrath of God due to him for his sins, as is not mollified by a sensible pro-

pounding of Christ and his merit for a door of hope to every penitent believer.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindered, the minister, if desired, shall pray with him, and for him, to this effect :

“Confessing and bewailing of sin original and actual ; the
 “miserable condition of all by nature, as being children of
 “wrath, and under the curse ; acknowledging that all dis-
 “eases, sicknesses, death, and hell itself, are the proper issues
 “and effects thereof ; imploring God’s mercy for the sick
 “person, through the blood of Christ ; beseeching that God
 “would open his eyes, discover unto him his sins, cause him
 “to see himself lost in himself, make known to him the
 “cause why God smiteth him, reveal Jesus Christ to his soul
 “for righteousness and life, give unto him his Holy Spirit, to
 “create and strengthen faith to lay hold upon Christ, to work
 “in him comfortable evidences of his love, to arm him against
 “temptations, to take off his heart from the world, to sanctify
 “his present visitation, to furnish him with patience and
 “strength to bear it, and to give him perseverance in faith to
 “the end.

“That, if God shall please to add to his days, he would
 “vouchsafe to bless and sanctify all means of his recovery ;
 “to remove the disease, renew his strength, and enable him
 “to walk worthy of God, by a faithful remembrance, and
 “diligent observing of such vows and promises of holiness
 “and obedience, as men are apt to make in times of sickness,
 “that he may glorify God in the remaining part of his life.

“And, if God have determined to finish his days by the
 “present visitation, he may find such evidence of the pardon
 “of all his sins, of his interest in Christ, and eternal life by
 “Christ, as may cause his inward man to be renewed, while
 “his outward man decayeth ; that he may behold death with-
 “out fear, cast himself wholly upon Christ without doubting,
 “desire to be dissolved and to be with Christ, and so receive
 “the end of his faith, the salvation of his soul, through the
 “only merits and intercession of the Lord Jesus Christ, our
 “alone Saviour and all-sufficient Redeemer.”

The minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences ; to take care for payment of his debts, and to make

restitution or satisfaction where he hath done any wrong ; to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, The minister may improve the present occasion to exhort those about the sick person to consider their own mortality, to return to the Lord, and make peace with him ; in health to prepare for sickness, death, and judgment ; and all the days of their appointed time so to wait until their change come, that when Christ, who is our life, shall appear, they may appear with him in glory.

Concerning Burial of the Dead.

WHEN any person departeth this life, let the dead body, upon the day of burial, be decently attended from the house to the place appointed for publick burial, and there immediately interred, without any ceremony.

And because the custom of kneeling down, and praying by or towards the dead corpse, and other such usages, in the place where it lies before it be carried to burial, are superstitious ; and for that praying, reading, and singing, both in going to and at the grave, have been grossly abused, are no way beneficial to the dead, and have proved many ways hurtful to the living ; therefore let all such things be laid aside.

Howbeit, we judge it very convenient, that the Christian friends, which accompany the dead body to the place appointed for publick burial, do apply themselves to meditations and conferences suitable to the occasion ; and that the minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their duty.

That this shall not extend to deny any civil respects or deferences at the burial, suitable to the rank and condition of the party deceased, while he was living.

Concerning Publick solemn Fasting.

WHEN some great and notable judgments are either inflicted upon a people, or apparently imminent, or by some extraordinary provocations notoriously deserved ; also when some special blessing is to be sought and obtained,

publick solemn fasting (which is to continue the whole day) is a duty that God expecteth from that nation or people.

A religious fast requires total abstinence, not only from all food (unless bodily weakness do manifestly disable from holding out till the fast be ended, in which case somewhat may be taken, yet very sparingly, to support nature, when ready to faint), but also from all worldly labour, discourses, and thoughts, and from all bodily delights, and such like (although at other times lawful), rich apparel, ornaments, and such like, during the fast; and much more from whatever is in the nature or use scandalous and offensive, as gaudish attire, lascivious habits and gestures, and other vanities of either sex; which we recommend to all ministers, in their places, diligently and zealously to reprove, as at other times, so especially at a fast, without respect of persons, as there shall be occasion.

Before the publick meeting, each family and person apart are privately to use all religious care to prepare their hearts to such a solemn work, and to be early at the congregation.

So large a portion of the day as conveniently may be, is to be spent in publick reading and preaching of the word, with singing of psalms, fit to quicken affections suitable to such a duty: but especially in prayer, to this or the like effect:

“Giving glory to the great Majesty of God, the Creator, “Preserver, and supreme Ruler of all the world, the better to “affect us thereby with an holy reverence and awe of him; “acknowledging his manifold, great, and tender mercies, “especially to the church and nation, the more effectually to “soften and abase our hearts before him; humbly confessing “of sins of all sorts, with their several aggravations; justify- “ing God’s righteous judgments, as being far less than our “sins do deserve; yet humbly and earnestly imploring his “mercy and grace for ourselves, the church and nation, for “our king, and all in authority, and for all others for whom “we are bound to pray (according as the present exigent “requireth), with more special importunity and enlargement “than at other times; applying by faith the promises and “goodness of God for pardon, help, and deliverance from the “evils felt, feared, or deserved; and for obtaining the bless- “ings which we need and expect; together with a giving up “of ourselves wholly and for ever unto the Lord.”

In all these, the ministers, who are the mouths of the

people unto God, ought so to speak from their hearts, upon serious and thorough premeditation of them, that both themselves and their people may be much affected, and even melted thereby, especially with sorrow for their sins; that it may be indeed a day of deep humiliation and afflicting of the soul.

Special choice is to be made of such scriptures to be read, and of such texts for preaching, as may best work the hearts of the hearers to the special business of the day, and most dispose them to humiliation and repentance: insisting most on those particulars which each minister's observation and experience tells him are most conducing to the edification and reformation of that congregation to which he preacheth.

Before the close of the publick duties, the minister is, in his own and the people's names, to engage his and their hearts to be the Lord's, with professed purpose and resolution to reform whatever is amiss among them, and more particularly such sins as they have been more remarkably guilty of; and to draw near unto God, and to walk more closely and faithfully with him in new obedience, than ever before.

He is also to admonish the people, with all importunity, that the work of that day doth not end with the publick duties of it, but that they are so to improve the remainder of the day, and of their whole life, in reinforcing upon themselves and their families in private all those godly affections and resolutions which they professed in publick, as that they may be settled in their hearts for ever, and themselves may more sensibly find that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of grace, in pardoning of sin, in removing of judgments, in averting or preventing of plagues, and in conferring of blessings, suitable to the conditions and prayers of his people, by Jesus Christ.

Besides solemn and general fasts enjoined by authority, we judge that, at other times, congregations may keep days of fasting, as divine Providence shall administer unto them special occasion; and also that families may do the same, so it be not on days wherein the congregation to which they do belong is to meet for fasting, or other publick duties of worship.

Concerning the Observation of days of Publick Thanksgiving.

WHEN any such day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The day being come, and the congregation (after private preparations) being assembled, the minister is to begin with a word of exhortation, to stir up the people to the duty for which they are met, and with a short prayer for God's assistance and blessing (as at other conventions for publick worship), according to the particular occasion of their meeting.

Let him then make some pithy narration of the deliverance obtained, or mercy received, or of whatever hath occasioned that assembling of the congregation, that all may better understand it, or be minded of it, and more affected with it.

And, because singing of psalms is of all other the most proper ordinance for expressing of joy and thanksgiving, let some pertinent psalm or psalms be sung for that purpose, before or after the reading of some portion of the word suitable to the present business.

Then let the minister, who is to preach, proceed to further exhortation and prayer before his sermon, with special reference to the present work: after which, let him preach upon some text of scripture pertinent to the occasion.

The sermon ended, let him not only pray, as at other times after preaching is directed, with remembrance of the necessities of the Church, King, and State (if before the sermon they were omitted), but enlarge himself in due and solemn thanksgiving for former mercies and deliverances; but more especially for that which at the present calls them together to give thanks: with humble petition for the continuance and renewing of God's wonted mercies, as need shall be, and for sanctifying grace to make a right use thereof. And so, having sung another psalm, suitable to the mercy, let him dismiss the congregation with a blessing, that they may have some convenient time for their repast and refreshing.

But the minister (before their dismissal) is solemnly to admonish them to beware of all excess and riot, tending to gluttony or drunkenness, and much more of these sins themselves, in their eating and refreshing; and to take care that

their mirth and rejoicing be not carnal, but spiritual, which may make God's praise to be glorious, and themselves humble and sober; and that both their feeling and rejoicing may render them more cheerful and enlarged, further to celebrate his praises in the midst of the congregation, when they return unto it in the remaining part of that day.

When the congregation shall be again assembled, the like course in praying, reading, preaching, singing of psalms, and offering up of more praise and thanksgiving, that is before directed for the morning, is to be renewed and continued, so far as the time will give leave.

At one or both of the publick meetings that day, a collection is to be made for the poor (and in the like manner upon the day of publick humiliation), that their loins may bless us, and rejoice the more with us. And the people are to be exhorted, at the end of the latter meeting, to spend the residue of that day in holy duties, and testifications of Christian love and charity one towards another, and of rejoicing more and more in the Lord; as becometh those who make the joy of the Lord their strength.

Of Singing of Psalms.

IT is the duty of Christians to praise God publicly, by singing of psalms together in the congregation, and also privately in the family.

In singing of psalms, the voice is to be tunably and gravely ordered; but the chief care must be to sing with understanding, and with grace in the heart, making melody unto the Lord.

That the whole congregation may join herein, every one that can read is to have a psalm book; and all others, not disabled by age or otherwise, are to be exhorted to learn to read. But for the present, where many in the congregation cannot read, it is convenient that the minister, or some other fit person appointed by him and the other ruling officers, do read the psalm, line by line, before the singing thereof.

AN APPENDIX,

Touching Days and Places for Publick Worship.

THERE is no day commanded in scripture to be kept holy under the gospel but the Lord's day, which is the Christian Sabbath.

Festival-days, vulgarly called *Holy-days*, having no warrant in the word of God, are not to be continued.

Nevertheless, it is lawful and necessary, upon special emergent occasions, to separate a day or days for publick fasting or thanksgiving, as the several eminent and extraordinary dispensations of God's providence shall administer cause and opportunity to his people.

As no place is capable of any holiness, under pretence of whatsoever dedication or consecration; so neither is it subject to such pollution by any superstition formerly used, and now laid aside, as may render it unlawful or inconvenient for Christians to meet together therein for the publick worship of God. And therefore we hold it requisite, that the places of publick assembling for worship among us should be continued and employed to that use.

FINIS

THE FORM OF
PRESBYTERIAL
CHURCH-GOVERNMENT

AND OF
ORDINATION OF MINISTERS;

AGREED UPON BY
THE ASSEMBLY OF DIVINES
AT WESTMINSTER,
WITH THE
ASSISTANCE OF COMMISSIONERS
FROM THE
CHURCH OF SCOTLAND,

AS A PART OF THE COVENANTED UNIFORMITY IN RELIGION
BETWIXT THE CHURCHES OF CHRIST IN THE KINGDOMS
OF SCOTLAND, ENGLAND, AND IRELAND.

Approved by Act of the General Assembly February 10, 1645.

WITH REFERENCES TO THE
PROOFS FROM THE SCRIPTURE,

EZEK. xliii. 11. And if they be ashamed of all that they have done, show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof,—and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

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THE FORM OF PRESBYTERIAL CHURCH-GOVERNMENT.

THE PREFACE.

JESUS CHRIST, upon whose shoulders the government is, whose name is called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace;¹ of the increase of whose government and peace there shall be no end; who sits upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and justice, from henceforth, even for ever; having all power given unto him in heaven and in earth by the Father, who raised him from the dead, and set him at his own right hand, far above all principalities and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all: he being ascended up far above all heavens, that he might fill all things, received gifts for his church, and gave officers necessary for the edification of his church, and perfecting of his saints.²

Of the Church.

THERE is one general church visible, held forth in the New Testament.³

The ministry, oracles, and ordinances of the New Testament, are given by Jesus Christ to the general church visible,

¹ Isa. ix. 6, 7.

Cf. Eph. iv. 8, 11, and Ps.

² Matt. xxviii. 18, 19, 20.

lxviii. 18.

Eph. i. 20, 21, 22, 23.

³ 1 Cor. xii. 12, 13, 28-31.

for the gathering and perfecting of it in this life, until his second coming.¹

Particular visible churches, members of the general church, are also held forth in the New Testament.² Particular churches in the primitive times were made up of visible saints, *viz.* of such as, being of age, professed faith in Christ, and obedience unto Christ, according to the rules of faith and life taught by Christ and his apostles; and of their children.³

Of the Officers of the Church.

THE officers which Christ hath appointed for the edification of his church, and the perfecting of the saints, are, some extraordinary, as apostles, evangelists, and prophets, which are ceased.

Others ordinary and perpetual, as pastors, teachers, and other church-governors, and deacons.

Pastors.

THE pastor is an ordinary and perpetual officer in the church,⁴ prophesying of the time of the gospel.⁵

First, it belongs to his office,

To pray for and with his flock, as the mouth of the people unto God,⁶ Acts vi. 2, 3, 4, and xx. 36, where preaching and prayer are joined as several parts of the same office.⁷ The office of the elder (that is, the pastor) is to pray for the sick, even in private, to which a blessing is especially promised; much more therefore ought he to perform this in the publick execution of his office, as a part thereof.⁸

To read the scriptures publicly; for the proof of which,

1. That the priests and Levites in the Jewish church were trusted with the publick reading of the word is proved.⁹

¹ 1 Cor. xii. 28. Eph. iv. 4, 5.
Cf. 10, 11, 12, 13, 15, 16.

² Gal. i. 21, 22. Rev. i. 4, 20;
ii. 1.

³ Acts ii. 38, 41, 47. Cf. Acts
v. 14. 1 Cor. i. 2. Cf. 2 Cor.
ix. 13. Acts ii. 39. 1 Cor.
vii. 14. Rom. xi. 16. Mark
x. 14. Cf. Matt. xix. 13, 14.

Luke xviii. 15, 16.

⁴ Jer. iii. 15, 16, 17.

⁵ 1 Pet. v. 2, 3, 4. Eph. iv. 11,
12, 13.

⁶ Acts vi. 2, 3, 4; xx. 36.

⁷ James v. 14, 15.

⁸ 1 Cor. xiv. 15, 16.

⁹ Deut. xxxi. 9, 10, 11. Neh.
viii. 1, 2, 3, 13.

2. That the ministers of the gospel have as ample a charge and commission to dispense the word, as well as other ordinances, as the priests and Levites had under the law, proved, Isa. lxvi. 21, Matt. xxiii. 34, where our Saviour entitleth the officers of the New Testament, whom he will send forth, by the same names of the teachers of the Old.¹

Which propositions prove, that therefore (the duty being of a moral nature) it followeth by just consequence, that the publick reading of the scriptures belongeth to the pastor's office.

To feed the flock, by preaching of the word, according to which he is to teach, convince, reprove, exhort, and comfort.²

To catechise, which is a plain laying down the first principles of the oracles of God,³ or of the doctrine of Christ, and is a part of preaching.

To dispense other divine mysteries.⁴

To administer the sacraments.⁵

To bless the people from God, Numb. vi. 23, 24, 25, 26. Compared with Rev. i. 4, 5 (where the same blessings, and persons from whom they come, are expressly mentioned⁶), Isa. lxvi. 21, where, under the names of Priests and Levites to be continued under the gospel, are meant evangelical pastors, who therefore are by office to bless the people.⁷

To take care of the poor.⁸

And he hath also a ruling power over the flock as a pastor.⁹

Teacher or Doctor.

THE scripture doth hold out the name and title of teacher, as well as of the pastor.¹⁰

Who is also a minister of the word, as well as the pastor, and hath power of administration of the sacraments.

The Lord having given different gifts, and divers exercises

¹ Isa. lxvi. 21. Matt. xxiii. 34.

² 1 Tim. iii. 2. 2 Tim. iii. 16, 17. Tit. i. 9.

³ Heb. v. 12.

⁴ 1 Cor. iv. 1, 2.

⁵ Matt. xxviii. 19, 20. Mark xvi. 15, 16. 1 Cor. xi. 23, 24, 25. Cf. 1 Cor. x. 16.

⁶ Numb. vi. 23, 24, 25, 26. Cf. Rev. i. 4, 5. Isa. lxvi. 21.

⁷ Deut. x. 8. 2 Cor. xiii. 14. Eph. i. 2.

⁸ Acts xi. 30; iv. 34, 35, 36, 37; vi. 2, 3, 4. 1 Cor. xvi. 1, 2, 3, 4. Gal. ii. 9, 10.

⁹ 1 Tim. v. 17. Acts xx. 17, 28. 1 Thess. v. 12. Heb. xiii. 7, 17.

¹⁰ 1 Cor. xii. 28. Eph. iv. 11.

according to these gifts, in the ministry of the word ;¹ though these different gifts may meet in, and accordingly be exercised by, one and the same minister ;² yet, where be several ministers in the same congregation, they may be designed to several employments, according to the different gifts in which each of them doth most excel.³ And he that doth more excel in exposition of scripture, in teaching sound doctrine, and in convincing gainsayers, than he doth in application, and is accordingly employed therein, may be called a teacher, or doctor (the places alleged by the notation of the word do prove the proposition). Nevertheless, where is but one minister in a particular congregation, he is to perform, as far as he is able, the whole work of the ministry.⁴

A teacher, or doctor, is of most excellent use in schools and universities ; as of old in the schools of the prophets, and at Jerusalem, where Gamaliel and others taught as doctors.

Other Church-Governors.

AS there were in the Jewish church elders of the people joined with the priests and Levites in the government of the church ;⁵ so Christ, who hath instituted government, and governors ecclesiastical in the church, hath furnished some in his church, beside the ministers of the word, with gifts for government, and with commission to execute the same when called thereunto, who are to join with the minister in the government of the church.⁶ Which officers reformed churches commonly call Elders.

Deacons.

THE scripture doth hold out deacons as distinct officers in the church.⁷

Whose office is perpetual.⁸ To whose office it belongs not to preach the word, or administer the sacraments, but to take special care in distributing to the necessities of the poor.⁹

¹ Rom. xii. 6, 7, 8. 1 Cor. xii. 1, 4, 5, 6, 7.

² 1 Cor. xiv. 3. 2 Tim. iv. 2. Tit. i. 9.

³ 1 Pet. iv. 10, 11.

⁴ 2 Tim. iv. 2. Tit. i. 9. 1 Tim. vi. 2.

⁵ 2 Chron. xix. 8, 9, 10.

⁶ Rom. xii. 7, 8. 1 Cor. xii. 28.

⁷ Phil. i. 1. 1 Tim. iii. 8.

⁸ 1 Tim. iii. 8. Acts vi. 1, 2, 3, 4.

⁹ Acts vi. 1-4.

Of particular Congregations.

IT is lawful and expedient that there be fixed congregations, that is, a certain company of Christians to meet in one assembly ordinarily for publick worship. When believers multiply to such a number, that they cannot conveniently meet in one place, it is lawful and expedient that they should be divided into distinct and fixed congregations, for the better administration of such ordinances as belong unto them, and the discharge of mutual duties.¹

The ordinary way of dividing Christians into distinct congregations, and most expedient for edification, is by the respective bounds of their dwellings.

First, Because they who dwell together, being bound to all kind of moral duties one to another, have the better opportunity thereby to discharge them; which moral type is perpetual; for Christ came not to destroy the law, but to fulfil it.²

Secondly, The communion of saints must be so ordered, as may stand with the most convenient use of the ordinances, and discharge of moral duties, without respect of persons.³

Thirdly, The pastor and people must so nearly cohabit together, as that they may mutually perform their duties each to other with most conveniency.

In this company some must be set apart to bear office.

Of the Officers of a particular Congregation.

FOR officers in a single congregation, there ought to be one at the least, both to labour in the word and doctrine, and to rule.⁴

It is also requisite that there should be others to join in government.⁵

And likewise it is requisite that there be others to take special care for the relief of the poor.⁶

The number of each of which is to be proportioned according to the condition of the congregation.

¹ 1 Cor. xiv. 26, 33, 40.

² Deut. xv. 7, 11. Matt. xxii. 39; v. 17.

³ 1 Cor. xiv. 26. Heb. x. 24, 25.

James ii. 1, 2.

⁴ Prov. xxix. 18. 1 Tim. v. 17.

Heb. xiii. 7.

⁵ 1 Cor. xii. 28.

⁶ Acts vi. 2, 3.

These officers are to meet together at convenient and set times, for the well-ordering of the affairs of that congregation, each according to his office.

It is most expedient that, in these meetings, one whose office is to labour in the word and doctrine, do moderate in their proceedings.¹

Of the Ordinances in a particular Congregation.

THE ordinances in a single congregation are, prayer, thanksgiving, and singing of psalms,² the word read (although there follow no immediate explication of what is read), the word expounded and applied, catechising, the sacraments administered, collection made for the poor, dismissing the people with a blessing.

Of Church-Government, and the several sorts of Assemblies for the same.

CHRIST hath instituted a government, and governors ecclesiastical in the church: to that purpose, the apostles did immediately receive the keys from the hand of Jesus Christ, and did use and exercise them in all the churches of the world upon all occasions.

And Christ hath since continually furnished some in his church with gifts of government, and with commission to execute the same, when called thereunto.

It is lawful, and agreeable to the word of God, that the church be governed by several sorts of assemblies, which are congregational, classical, and synodical.

Of the Power in common of all these Assemblies.

IT is lawful, and agreeable to the word of God, that the several assemblies before mentioned have power to convent, and call before them, any person within their several bounds, whom the ecclesiastical business which is before them doth concern.³

¹ 1 Tim. v. 17.

² 1 Tim. ii. 1. 1 Cor. xiv. 15,
16.

³ Matt. xviii. 15, 16, 17, 18, 19,
20.

They have power to hear and determine such causes and differences as do orderly come before them.

It is lawful, and agreeable to the word of God, that all the said assemblies have some power to dispense church-censures.

Of Congregational Assemblies, that is, the Meeting of the ruling Officers of a particular Congregation, for the Government thereof.

THE ruling officers of a particular congregation have power, authoritatively, to call before them any member of the congregation, as they shall see just occasion.

To enquire into the knowledge and spiritual estate of the several members of the congregation.

To admonish and rebuke.

Which three branches are proved by Heb. xiii. 17, 1 Thess. v. 12, 13, Ezek. xxxiv. 4.¹

Authoritative suspension from the Lord's table, of a person not yet cast out of the church, is agreeable to the scripture :

First, Because the ordinance itself must not be profaned.

Secondly, Because we are charged to withdraw from those that walk disorderly.

Thirdly, Because of the great sin and danger, both to him that comes unworthily, and also to the whole church.² And there was power and authority, under the Old Testament, to keep unclean persons from holy things.³

The like power and authority, by way of analogy, continues under the New Testament.

The ruling officers of a particular congregation have power authoritatively to suspend from the Lord's table a person not yet cast out of the church :

First, Because those who have authority to judge of, and admit, such as are fit to receive the sacrament, have authority to keep back such as shall be found unworthy.

Secondly, Because it is an ecclesiastical business of ordinary practice belonging to that congregation.

When congregations are divided and fixed, they need all

¹ Heb. xiii. 17. 1 Thess. v. 12, 13. Ezek. xxxiv. 4.

² Matt. vii. 6. 2 Thess. iii. 6, 14, 15. 1 Cor. xi. 27-31. Cf.

Jude 23. 1 Tim. v. 22.

³ Lev. xiii. 5. Numb. ix. 7. 2 Chron. xxiii. 19.

mutual help one from another, both in regard of their intrinsical weaknesses and mutual dependence, and also in regard of enemies from without.

Of Classical Assemblies.

THE scripture doth hold out a presbytery in a church.¹
A presbytery consisteth of ministers of the word, and such other publick officers as are agreeable to and warranted by the word of God to be church-governors, to join with the ministers in the government of the church.²

The scripture doth hold forth, that many particular congregations may be under one presbyterial government.

This proposition is proved by instances :

I. *First*, Of the church of Jerusalem, which consisted of more congregations than one, and all these congregations were under one presbyterial government.

This appeareth thus :

First, The church of Jerusalem consisted of more congregations than one, as is manifest :

1st, By the multitude of believers mentioned in divers ; both before the dispersion of the believers there, by means of the persecution ;³ and also after the dispersion.⁴

2dly, By the many apostles and other preachers in the church of Jerusalem. And if there were but one congregation there, then each apostle preached but seldom ;⁵ which will not consist with Acts vi. 2.

3dly, The diversity of languages among the believers, mentioned both in the second and sixth chapters of the Acts, doth argue more congregations than one in that church.

Secondly, All those congregations were under one presbyterial government ; because, *1st*, They were one church.⁶

2dly, The elders of the church are mentioned.⁷

3dly, The apostles did the ordinary acts of presbyters, as presbyters in that kirk ; which proveth a presbyterial church before the dispersion, Acts vi.

4thly, The several congregations in Jerusalem being one

¹ 1 Tim. iv. 14. Acts xv. 2, 4, 6.

² Rom. xii. 7, 8. 1 Cor. xii. 28.

³ Acts viii. 1 ; i. 15 ; ii. 41, 46, 47 ; iv. 4 ; v. 14 ; vi. 1, 7.

⁴ Acts ix. 31 ; xii. 24 ; xxi. 20.

⁵ Acts vi. 2.

⁶ Acts viii. 1 ; ii. 47. Cf. Acts v. 11 ; xii. 5 ; xv. 4.

⁷ Acts xi. 30 ; xv. 4, 6, 22 ; xxi. 17, 18.

church, the elders of that church are mentioned as meeting together for acts of government;¹ which proves that those several congregations were under one presbyterial government.

And whether these congregations were fixed or not fixed, in regard of officers or members, it is also one as to the truth of the proposition.

Nor doth there appear any material difference betwixt the several congregations in Jerusalem, and the many congregations now in the ordinary condition of the church, as to the point of fixedness required of officers or members.

Thirdly, Therefore the scripture doth hold forth, that many congregations may be under one presbyterial government.

II. *Secondly*, By the instance of the church of Ephesus; for,

First, That there were more congregations than one in the church of Ephesus, appears by Acts xx. 31,² where is mention of Paul's continuance at Ephesus in preaching for the space of three years; and Acts xix. 18, 19, 20, where the special effect of the word is mentioned;³ and ver. 10 and 17 of the same chapter, where is a distinction of Jews and Greeks;⁴ and 1 Cor. xvi. 8, 9, where is a reason of Paul's stay at Ephesus until Pentecost;⁵ and ver. 19, where is mention of a particular church in the house of Aquila and Priscilla, then at Ephesus,⁶ as appears, Acts xviii. 19, 24, 26.⁷ All which laid together, doth prove that the multitudes of believers did make more congregations than one in the church of Ephesus.

Secondly, That there were many elders over these many congregations, as one flock, appeareth.⁸

Thirdly, That these many congregations were one church, and that they were under one presbyterial government, appeareth.⁹

Of Synodical Assemblies.

THE scripture doth hold out another sort of assemblies for the government of the church, beside classical and congregational, all which we call *Synodical*.¹⁰

¹ Acts xi. 30; xv. 4, 6, 22; xxi. 17-40.

² Acts xx. 31.

³ Acts xix. 18, 19, 20.

⁴ Acts xix. 10, 17.

⁵ 1 Cor. xvi. 8, 9.

⁶ 1 Cor. xvi. 19.

⁷ Acts xviii. 19, 24, 26.

⁸ Acts xx. 17, 25, 28, 30, 36, 37.

⁹ Rev. ii. 1, 2, 3, 4, 5, 6. Joined with Acts xx. 17, 28.

¹⁰ Acts xv. 2, 6, 22, 23.

Pastors and teachers, and other church-governors (as also other fit persons, when it shall be deemed expedient), are members of those assemblies which we call *Synodical*, where they have a lawful calling thereunto.

Synodical assemblies may lawfully be of several sorts, as provincial, national, and oecumenical.

It is lawful, and agreeable to the word of God, that there be a subordination of congregational, classical, provincial, and national assemblies, for the government of the church.

Of Ordination of Ministers.

UNDER the head of Ordination of Ministers is to be considered, either the doctrine of ordination, or the power of it.

Touching the Doctrine of Ordination.

NO man ought to take upon him the office of a minister of the word without a lawful calling.¹

Ordination is always to be continued in the church.²

Ordination is the solemn setting apart of a person to some publick church office.³

Every minister of the word is to be ordained by imposition of hands, and prayer, with fasting, by those preaching presbyters to whom it doth belong.⁴

It is agreeable to the word of God, and very expedient, that such as are to be ordained ministers, be designed to some particular church, or other ministerial charge.⁵

He that is to be ordained minister, must be duly qualified, both for life and ministerial abilities, according to the rules of the apostle.⁶

He is to be examined and approved by those by whom he is to be ordained.⁷

No man is to be ordained a minister for a particular congregation, if they of that congregation can show just cause of exception against him.⁸

¹ John iii. 27. Rom. x. 14, 15. Jer. xiv. 14. Heb. v. 4.

² Tit. i. 5. 1 Tim. v. 21, 22.

³ Numb. viii. 10, 11, 14, 19, 22. Acts vi. 3, 5, 6.

⁴ 1 Tim. v. 22. Acts xiv. 23; xiii. 8.

⁵ Acts xiv. 23. Tit. i. 5. Acts xx. 17, 28.

⁶ 1 Tim. iii. 2, 3, 4, 5, 6. Tit. i. 5, 6, 7, 8, 9.

⁷ 1 Tim. iii. 7, 10; v. 22.

⁸ 1 Tim. iii. 2. Tit. i. 7.

Touching the Power of Ordination.

ORDINATION is the act of a presbytery.¹

The power of ordering the whole work of ordination is in the whole presbytery, which, when it is over more congregations than one, whether those congregations be fixed or not fixed, in regard of officers or members, it is indifferent as to the point of ordination.²

It is very requisite, that no single congregation, that can conveniently associate, do assume to itself all and sole power in ordination :

1. Because there is no example in scripture that any single congregation, which might conveniently associate, did assume to itself all and sole power in ordination ; neither is there any rule which may warrant such a practice.

2. Because there is in scripture example of an ordination in a presbytery over divers congregations ; as in the church of Jerusalem, where were many congregations : these many congregations were under one presbytery, and this presbytery did ordain.

The preaching presbyters orderly associated, either in cities or neighbouring villages, are those to whom the imposition of hands doth appertain, for those congregations within their bounds respectively.

Concerning the Doctrinal Part of Ordination of Ministers.

1. NO man ought to take upon him the office of a minister of the word without a lawful calling.³

2. Ordination is always to be continued in the church.⁴

3. Ordination is the solemn setting apart of a person to some public church office.⁵

4. Every minister of the word is to be ordained by imposition of hands, and prayer, with fasting, by these preaching presbyters to whom it doth belong.⁶

5. The power of ordering the whole work of ordination is in the whole presbytery, which, when it is over more congregations than one, whether those congregations be fixed or not

¹ 1 Tim. iv. 14.

² 1 Tim. iv. 14.

³ John iii. 27. Rom. x. 14, 15.

Jer. xiv. 14. Heb. v. 4.

⁴ Tit. i. 5. 1 Tim. v. 21, 22.

⁵ Numb. viii. 10, 11, 14, 19, 22.

Acts vi. 3, 5, 6.

⁶ 1 Tim. v. 22. Acts xiv. 23 ; xiii. 3.

fixed, in regard of officers or members, it is indifferent as to the point of ordination.¹

6. It is agreeable to the word, and very expedient, that such as are to be ordained ministers, be designed to some particular church, or other ministerial charge.²

7. He that is to be ordained minister, must be duly qualified, both for life and ministerial abilities, according to the rules of the apostle.³

8. He is to be examined and approved by those by whom he is to be ordained.⁴

9. No man is to be ordained a minister for a particular congregation, if they of that congregation can show just cause of exception against him.⁵

10. Preaching presbyters orderly associated, either in cities or neighbouring villages, are those to whom the imposition of hands doth appertain, for those congregations within their bounds respectively.⁶

11. In extraordinary cases, something extraordinary may be done, until a settled order may be had, yet keeping as near as possibly may be to the rule.⁷

12. There is at this time (as we humbly conceive) an extraordinary occasion for a way of ordination for the present supply of ministers.

The Directory for the Ordination of Ministers.

IT being manifest by the word of God, that no man ought to take upon him the office of a minister of the gospel, until he be lawfully called and ordained thereunto; and that the work of ordination is to be performed with all due care, wisdom, gravity, and solemnity, we humbly tender these directions, as requisite to be observed.

1. He that is to be ordained, being either nominated by the people, or otherwise commended to the presbytery, for any place, must address himself to the presbytery, and bring with him a testimonial of his taking the Covenant of the three kingdoms; of his diligence and proficiency in his studies; what degrees he hath taken in the university, and

¹ 1 Tim iv. 14.

² Acts xiv. 23. Tit. i. 5. Acts xx. 17, 28.

³ 1 Tim iii. 2, 3, 4, 5, 6. Tit. i. 5, 6, 7, 8, 9.

⁴ 1 Tim. iii. 7, 10; v. 22.

⁵ 1 Tim. iii. 2. Tit. i. 7.

⁶ 1 Tim. iv. 14.

⁷ 2 Chron. xxix. 34, 35, 36; xxx. 2, 3, 4, 5.

what hath been the time of his abode there; and withal of his age, which is to be twenty-four years; but especially of his life and conversation.

2. Which being considered by the presbytery, they are to proceed to inquire touching the grace of God in him, and whether he be of such holiness of life as is requisite in a minister of the gospel; and to examine him touching his learning and sufficiency, and touching the evidences of his calling to the holy ministry; and, in particular, his fair and direct calling to that place.

The Rules for Examination are these:

“(1.) That the party examined be dealt withal in a brotherly way, with mildness of spirit, and with special respect to the gravity, modesty, and quality of every one.

“(2.) He shall be examined touching his skill in the original tongues, and his trial to be made by reading the Hebrew and Greek Testaments, and rendering some portion of some into Latin; and if he be defective in them, inquiry shall be made more strictly after his other learning, and whether he hath skill in logic and philosophy.

“(3.) What authors in divinity he hath read, and is best acquainted with; and trial shall be made in his knowledge of the grounds of religion, and of his ability to defend the orthodox doctrine contained in them against all unsound and erroneous opinions, especially these of the present age; of his skill in the sense and meaning of such places of scripture as shall be proposed unto him, in cases of conscience, and in the chronology of the scripture, and the ecclesiastical history.

“(4.) If he hath not before preached in publick with approbation of such as are able to judge, he shall, at a competent time assigned him, expound before the presbytery such a place of scripture as shall be given him.

“(5.) He shall also, within a competent time, frame a discourse in Latin, upon such a common-place or controversy in divinity as shall be assigned to him, and exhibit to the presbytery such theses as express the sum thereof, and maintain a dispute upon them.

“(6.) He shall preach before the people, the presbytery, or some of the ministers of the word appointed by them, being present.

“(7.) The proportion of his gifts in relation to the place unto which he is called shall be considered.

“(8.) Beside the trial of his gifts in preaching, he shall undergo an examination in the premises two several days, and more, if the presbytery shall judge it necessary.

“(9.) And as for him that hath formerly been ordained a minister, and is to be removed to another charge, he shall bring a testimonial of his ordination, and of his abilities and conversation, whereupon his fitness for that place shall be tried by his preaching there, and (if it shall be judged necessary) by a further examination of him.”

3. In all which he being approved, he is to be sent to the church where he is to serve, there to preach three several days, and to converse with the people, that they may have trial of his gifts for their edification, and may have time and occasion to inquire into, and the better to know, his life and conversation.

4. In the last of these three days appointed for the trial of his gifts in preaching, there shall be sent from the presbytery to the congregation, a publick intimation in writing, which shall be publickly read before the people, and after affixed to the church-door, to signify, that such a day a competent number of the members of that congregation, nominated by themselves, shall appear before the presbytery, to give their consent and approbation to such a man to be their minister; or otherwise, to put in, with all Christian discretion and meekness, what exceptions they have against him. And if, upon the day appointed, there be no just exception against him, but the people give their consent, then the presbytery shall proceed to ordination.

5. Upon the day appointed for ordination, which is to be performed in that church where he that is to be ordained is to serve, a solemn fast shall be kept by the congregation, that they may the more earnestly join in prayer for a blessing upon the ordinances of Christ, and the labours of his servant for their good. The presbytery shall come to the place, or at least three or four ministers of the word shall be sent thither from the presbytery; of which one appointed by the presbytery shall preach to the people concerning the office and duty of ministers of Christ, and how the people ought to receive them for their work's sake.

6. After the sermon, the minister who hath preached shall,

in the face of the congregation, demand of him who is now to be ordained, concerning his faith in Christ Jesus, and his persuasion of the truth of the reformed religion, according to the scriptures; his sincere intentions and ends in desiring to enter into this calling; his diligence in praying, reading, meditation, preaching, ministering the sacraments, discipline, and doing all ministerial duties towards his charge; his zeal and faithfulness in maintaining the truth of the gospel, and unity of the church, against error and schism; his care that himself and his family may be unblameable, and examples to the flock; his willingness and humility, in meekness of spirit, to submit unto the admonitions of his brethren, and discipline of the church; and his resolution to continue in his duty against all trouble and persecution.

7. In all which having declared himself, professed his willingness, and promised his endeavours, by the help of God; the minister likewise shall demand of the people concerning their willingness to receive and acknowledge him as the minister of Christ; and to obey and submit unto him, as having rule over them in the Lord; and to maintain, encourage, and assist him in all the parts of his office.

8. Which being mutually promised by the people, the presbytery, or the ministers sent from them for ordination, shall solemnly set him apart to the office and work of the ministry, by laying their hands on him, which is to be accompanied with a short prayer or blessing, to this effect:

"Thankfully acknowledging the great mercy of God in sending Jesus Christ for the redemption of his people; and for his ascension to the right hand of God the Father, and thence pouring out his Spirit, and giving gifts to men, apostles, evangelists, prophets, pastors, and teachers; for the gathering and building up of his church; and for fitting and inclining this man to this great work:¹ to entreat him to fit him with his Holy Spirit, to give him (who in his name we thus set apart to this holy service) to fulfil the work of his ministry in all things, that he may both save himself, and his people committed to his charge."

9. This or the like form of prayer and blessing being ended, let the minister who preached, briefly exhort him to consider of the greatness of his office and work, the danger of negli-

¹ Here let them impose hands on his head.

gence both to himself and his people, the blessing which will accompany his faithfulness in this life, and that to come; and withal exhort the people to carry themselves to him, as to their minister in the Lord, according to their solemn promise made before. And so by prayer commending both him and his flock to the grace of God, after singing of a psalm, let the assembly be dismissed with a blessing.

10. If a minister be designed to a congregation, who hath been formerly ordained presbyter according to the form of ordination which hath been in the church of England, which we hold for substance to be valid, and not to be disclaimed by any who have received it; then, there being a cautious proceeding in matters of examination, let him be admitted without any new ordination.

11. And in case any person already ordained minister in Scotland, or in any other reformed church, be designed to another congregation in England, he is to bring from that church to the presbytery here, within which that congregation is, a sufficient testimonial of his ordination, of his life and conversation while he lived with them, and of the causes of his removal; and to undergo such a trial of his fitness and sufficiency, and to have the same course held with him in other particulars, as is set down in the rule immediately going before, touching examination and admission.

12. That records be carefully kept in the several presbyteries, of the names of the persons ordained, with their testimonials, the time and place of their ordination, of the presbyters who did impose hands upon them, and of the charge to which they are appointed.

13. That no money or gift, of what kind soever, shall be received from the person to be ordained, or from any on his behalf, for ordination, or ought else belonging to it, by any of the presbytery, or any appertaining to any of them, upon what pretence soever.

Thus far of ordinary Rules, and course of Ordination, in the ordinary way; that which concerns the extraordinary way, requisite to be now practised, followeth.

1. In these present exigencies, while we cannot have any presbyteries formed up to their whole power and work, and that many ministers are to be ordained for the service of the

armies and navy, and to many congregations where there is no minister at all ; and where (by reason of the publick troubles) the people cannot either themselves enquire and find out one who may be a faithful minister for them, or have any with safety sent unto them, for such a solemn trial as was before mentioned in the ordinary rules ; especially, when there can be no presbytery near unto them, to whom they may address themselves, or which may come or send to them a fit man to be ordained in that congregation, and for that people ; and yet notwithstanding, it is requisite that ministers be ordained for them by some, who, being set apart themselves for the work of the ministry, have power to join in the setting apart others, who are found fit and worthy. In those cases, until, by God's blessing, the aforesaid difficulties may be in some good measure removed, let some godly ministers, in or about the city of London, be designed by publick authority, who, being associated, may ordain ministers for the city and the vicinity, keeping as near to the ordinary rules fore-mentioned as possibly they may ; and let this association be for no other intent or purpose, but only for the work of ordination.

2. Let the like association be made by the same authority in great towns, and the neighbouring parishes in the several counties, which are at the present quiet and undisturbed, to do the like for the parts adjacent.

3. Let such as are chosen, or appointed for the service of the armies or navy, be ordained, as aforesaid, by the associated ministers of London, or some others in the country.

4. Let them do the like, when any man shall duly and lawfully be recommended to them for the ministry of any congregation, who cannot enjoy liberty to have a trial of his parts and abilities, and desire the help of such ministers so associated, for the better furnishing of them with such a person as by them shall be judged fit for the service of that church and people.

FINIS.



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